

AN ^{24360 1/2}
E S S A Y
TOWARDS A
PROPOSAL
FOR
Catholick Communion.

WHEREIN

Above Sixty of the Principal Controverted Points,
which have hitherto divided Christendom, being called
over, 'tis examin'd how many of them may, and ought to
be laid aside, and how few remain to be accomodated, for
the effecting a General Peace.

By a Minister of the Church of England.

Fairly and Impartially *consider'd*, the whole My-
stery and Artifice *detected*, and the secret Design
expos'd and *defeated*.

In certain necessary **OBSERVATIONS**
upon the Title, Preface, and from Chapter to Chap-
ter, to the Conclusion.

L O N D O N :

Printed for *John Hartley*, next Door to the *Kings-Head Ta-*
vern, near *Middle-Row* in *Holborn*. 1705.



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IT is, in my Opinion, very Learnedly and Judiciously demonstrated in these Observations, That the *Romish* Church has rendred it upon *many* Accounts absolutely impossible for the Church of *England* to come into Communion with her : As also, that the Design of the *Essay*, on which the Observations are made, is in *them* abundantly detected of most shameful Sophistry and Prevarication.

For the Publisher
Edward Gloucester.

6 JU 62

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T H E
P R E F A C E.

[To the *ESSAY*.]

THose who have read the *Ancient Fathers*, and observed with what severity they pronounce against *Schism*, will easily find an *Apology* for this *Essay*, as far as it aims at the healing of *Divisions* amongst the *Christian Churches*. And those who have observ'd, how much *Cassander*, *Grotius*, *Forbes*, and others, have laboured in composing the *Differences* of the *Reformed Churches* with the *Church of Rome*, so to close up that great breach, which has been so long between them, will readily excuse the Attempt here made of pursuing the same *Charitable Design*, in regard of our own *Church*.

'Tis a *Point* I have been long considering, and a *Work* for which I have now for some *Years* been preparing, omitting no opportunity of *Books*, or other *Information*, that could give me an insight into the *State* of our *Division*. And because I was sensible, how absolutely necessary an *impartial Hand* was for carrying on this *Design*, therefore my great solicitude was, how to break that *Bias* which *Edu-*
A 3 *dubation*,

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*cation, Study and Interest had given me, in Dis-
favour of the Church of Rome. Upon which Con-
sideration, I concluded it the most unsuspected Me-
thod, not to take Information of that Church, ei-
ther from my own Idea of it, or from any Adver-
sary, but to let it speak for it self; and according-
ly, without asking Questions of any that are with-
out, I have gone into it as far as was Lawful in
my Station; I have gone into its Councils, into
its Profession of Faith, into its most approv'd Ca-
techisms, into its Liturgy, into its most Solemn
Offices, and have every where both Enquir'd and
Search'd, what it Teaches, what it Forbids, what it
Allows, and what it Discourages.*

*This I judg'd to be a way most free from Excep-
tions, as having had the Experience, how many
Mistakes there are in what is taken up upon Cre-
dit, especially, where Party or Prejudice bring the
Report in Suspicion, and not thinking it at all
Reasonable to trust Others, in a Case where I was
not only Jealous, but afraid to Trust my self.*

*In this Method then, I have Enquired of the
Church of Rome, what are the Articles of her Com-
munion, I have given her the liberty of expound-
ing her own Terms, of declaring in what Sense she
understands her own Doctrine, and proposes it to
others to be believed; and as she delivers it, so
have I set it down, not Asserting any thing my
self, but only making a Report of it in an Histo-
rical Manner; as 'tis deliver'd by her, and there-
fore have no concern in defending, but only in the
faithful Relation of it.*

And

to this E S S A Y.

And because my design is to see if any thing can be done, in order to remove, or lessen the Debates between the Church of England, and that of Rome, therefore I must freely own, I have in every Point enquir'd, what is the most Moderate Sense, in which the Doctrin of the Roman Church is deliver'd by her own Pastors, such as are within her Communion, without being censur'd for what they so Teach.

I have done the same on our side, Examining how far it is granted by those, who seem to be Men of Learning and Temper; not charging the Opinions of such particular Doctors upon our Church, but to see how far it is tolerated at least, if not allow'd within our Pale; and while in this, I have made Choice of such chiefly, whose Dignity has made them Eminent, whose Learning challenges Respect, and whose Labour in the Study of Antiquity, qualifies them for speaking in this Point, I hope so much Deference will be had to them, that their Depositions may be allowed in all such Cases, where the Question is of what was Taught and Believ'd in the Primitive Church; And there will be judg'd no necessity at least, of Separate Communion, upon the Account of such points, which these positively maintain within our own Communion, and as positively assert to be Primitive Truths.

By this way I have examin'd the Principal Controverted Questions between the two Churches, and by reducing them to certain Rules, proper in this Case, have consider'd, how many of them may be compounded, how many be laid by, and which are

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the remaining differences, which still want an Accomodation. I hope, upon the whole, it will appear, That something is here advanc'd, in order to a common Peace, enough to give Encouragement to others to pursue this healing method. For my part, I desire no Peace, if it cannot be obtain'd without consenting to Error or Sin; but if it can be procured upon any easier Terms; if submitting to Inconvenience, or surrendring an Interest, be the Conditions propos'd, I should not think them hard for so publick a Good, as Catholick Communion, and Peace of the Church. In this method, and with this Disposition of Mind, have I proceeded in the following Essay. If any thing be there offered Serviceable to this Publick End, I shall rejoyce; and if any thing be advanc'd too far, thro' over-sight, to the prejudice of any Gospel Truth; I leave it to the Examination of those in Power, to whose Censure I submit all Mistakes.

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T H E

THE
PREFACE
TO THE
OBSERVATIONS.

I Had Notice of this Book when first publish'd, but upon my first Inspection observing it only an Improvement of some former Essays for the same purpose, that is, to recommend *Property* in the most specious Appearance that may be, I thought it not worth my Perusal. But when I understood it was seiz'd, and the Author search'd for by a Warrant from a Secretary of State, and so bought up that it was not easie to be met with, I thought fit to look a little farther into it, and soon perceived a notable *Mystery* in it, which none but my self could know, unless from the Author himself; which I thought my self oblig'd to detect and correct.

But, being willing to save my self what Pains I might, if a very Learned Person, who was thought to be concern'd, would be pleas'd to undertake it, I did not think fit to send any thing to the Press, till he not only declin'd it, but desir'd, as I was inform'd by his Bookseller, that I would undertake it, and do it in this Method.

This

The PREFACE

This *Proposal*, when I had consider'd it, I could not but approve, both as most fair and unexceptionable in respect to the Author, and most satisfactory to the Reader, most serviceable to the great End pretended in the Essay, but really intended, and I hope promoted, and upon true Catholick Principles, in the Observations; and much more advantageous to expose both the Book, and their Cause, and with more Ease, saving the trouble of Recitals, than the Method I had done it in before, though it cost me a New Labour.

When I had done it, there seem'd only one thing wanting to make it as compleat a *Conviction*, as I could desire; and that is, that the *Author* may be at full Liberty to answer, and to vindicate himself, and his Book, and his Cause, if he can without fear of any Warrant against him, and have free Leave to do it. For, if he cannot, (of which I am very well satisfied,) he will be the more oblig'd to shew himself either an Honest, Conscientious Man, by declaring and yielding to the Truth, or a mere Tricking Popish Agent by shuffling Excuses, or absconding, as others have done before him. And then it may be time enough to search more narrowly for him. And this I conceive more Honourable for the State, and for the Church too, than to seem to be concerned at such a Work as this, which being well considered, is a fair Occasion of no little Shame and Confusion to their Cause.

My Duty and Design is to do my Work faithfully and impartially, so as to approve my self to the Court of Heaven, and to the Consciences of all Men, without Regard to the Favour or Displeasure of interested Parties; but as may be most for the Service of our Lord, and of his true Catholick

to the Observations.

tholick Church, and more particularly of this part of it in my own Country, for our necessary Admonition and Benefit. I have areal Kindness and good Will for the Persons of all Parties, and Pity for some of them. For I look upon these *Divisions*, as order'd, or permitted and over-ruled, by a Divine Providence, no less than that of the *Jews* in the time of *Rehoboam*, for our *Admonition*, if we would be sensible of it. And therefore have endeavour'd to declare the *Truth*, as Occasions occur'd, without respect to any of them. For it cannot hurt or offend any, who are sincere Friends to it, have no Interest to serve by opposing it, and are competent Judges of it. And if I be *mistaken* in any thing, I shall be glad to be better informed, and be ready to do right when I am convinced of what ought to be done.

My Principles are no other than what the Church of *England* has appeal'd to from the beginning of the Reformation, and the State approv'd, even in Acts of Parliament, and which I for my part think the most just and reasonable *Standard* that can be; and therefore disown all *Innovations* and *Singularities*, asserting nothing but what I take to be Catholick Truth, and have very good Authors, both Antient and Modern of the same Judgment.

I have endeavour'd to dispatch it with as much *Brevity* as I could, avoiding Impertinence and Matters of small moment, and what I think sufficiently done by others; and yet so, as I think sufficient, and not easie to be answer'd, especially upon the *Principal Points*, Catholick Communion, the Authority of the Pope, the Ordination and Succession of the Ministers of Christs Kingdom here upon Earth, and Catholick Apostolick Traditions.

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ditions. And I hope I have so shaken the *chief Pillars of the Fabrick of Popery*, that it can never stand long in this Nation, unless some Politick Favourite be permitted to expose the Government, the Execution of the Laws, Oaths, and Consciences, for the Support of it, to make his Markets out of what hath cost some of our late Kings so dear.

What I have written, I have written, as I expect to answer for it to Almighty God. And to his Holy Judgment I *appeal* against all *Opposers*, in whatever is question'd. And I do it to oblige them to do the like; not to decline any lawful Human Judgment, before which, I hope to be always ready to appear. Nor do I think any thing of Religion ought otherwise to be treated.

God himself knows, that what I heretofore writ, seeming to many against the Church of *England*, was purely for his Service, and the Service of my Country, and of the Church of *England* it self: And that what I have since done in treating with those of the *Roman* Communion here, was in all Sincerity for his Service, and for the Service of his true Holy Catholick Communion.

And in all, I have been so *conducted* thro' so many surprizing unforeseen *Occurrences* all tending to the same End, by true Catholick *Principles*, to the most true Catholick *Communion*, by *Communicatory Letters*, that is now in the World, that should I be insensible of a Divine Hand in it, I should be a Fool or a Brute, like the Horse and the Mule; or should I not publicly give him the Glory, I should be Ungrateful to the Divine Majesty. And therefore to Him I intirely commit the success of all.

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20. Jul. 1705.

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A N

Observations upon the Title.

IT is a very specious Title indeed in three notable Particulars. 1. For *Catholick Communion*, a matter of very great moment. 2. Wherein above 60 of the *principal Controverted points*, which have hitherto divided Christendom, are said, to be examined, how many of them may and ought to be laid aside, and how few remain to be accommodated; and 3. all this said, to be by a Minister of the Church of England; But if it shall all appear but a specious Pretence,

1. That it was not honestly written for a true *Catholick Communion*, but for a Catholick, that is *Universal Submission* of all to *divers Usurpations of Popery*, and with much Craft and Artifice for that purpose, and to the disadvantage of the Church of England, and all National Churches.

2. That there are not 60 *principal points* of Controversie examined, but the number magnified beyond Truth and Reason, for the more pompous and specious Appearance, viz.

1 That divers of them are agreed, some by Papists, some by Protestants, and maintained by learned Men on both sides, and therefore are none of the Principal.

2. That they are not fairly examin'd; for of the many, which are concluded, that they ought to be laid aside, it is not fairly shewn, by whom they ought to be laid aside, and where the Fault lies, that they are not.

3. That some of the Principal of all, (to say nothing of the most ancient, which have for so many Ages divided the East, and are not so much as mentioned from first to last) and particularly their *Profession of Faith* and *Terms of Communion*, are either Craft-

'tily pass'd over, or dishonestly slubbered over, so that it
'is impossible in this Book, to discover, which are the
'true Articles, which are to be Sworn, though often
'mentioned in general.

'And 4. that divers of these *points* of Controversie
'have been so *confuted* by Protestants, that their Books
'remain unanswered by Papists to this day, and yet this
'Author takes no notice of any of them, as if no such
'thing had ever been.

'3. And lastly, That it was *not written* by any Mini-
'ster of the Church of England at present, but by one
'long before it was written and resolv'd to be publi-
'shed, reconcil'd to the Church of Rome, and in actual
'Communion with it when it was written and publi-
'shed, and this done upon a special occasion, to support
'by indirect means a desperate Cause, which could not
'fairly be maintained against such Objections, as they
'found by Experience could not be satisfied, or dealt
'with by any direct answers.

'If all this be made appear, the Consequence will be
'the common fate of unjust Causes and deceitful dealings, to
'be so much the more expos'd to Contempt and Indigna-
'tion, by how much the more Craft and Artifice was
'employ'd, to promote the Deceit and Imposture.

'The Author may easily be perceived, to be a Man of
'Learning, Parts and Subtilty; and I would willingly
'do him right in another particular; and that is, that
'what he has done amiss in this Work, I do verily be-
'lieve, is rather to be imputed to a *Mistaken Zeal*, too
'Common in all parties, for the promotion of what he
'thought a publick service, than to any ill design for his
'own temporal Interest; but I cannot approve the use
'of *Indirect Means* for the service of any Cause, much
'less of Religion; but think it rather the greatest Dis-
'service to it, that can be; And therefore, though I
'would gladly spare the Person all I can, yet I cannot
'spare the Work, but handle it as it deserves, without
'respect to the Author, otherwise than as I hope, that
'may prove most serviceable to himself.

'What CATHOLICK COMMUNION, he says he
'intends, he himself explains. c. 1. p. 15. 16. both Nega-
'tively and Affirmatively, and very well, a true Catholick
'Communion. Which is of no less Importance in the Catho-
'lick

lick Church, the Kingdom of Christ, than Peace and Unity in the Kingdoms of this World. And therefore to promote or support a *Catholick Usurpation*, such as the Bishops of *Rome* and the Papacy have been long labouring for, and for divers Ages last past actually exercised with all Deceiveableness of Unrighteousness, nothing could be a more plausible Pretence than such a *Catholick Communion*: And accordingly it is made not only the principal part of the Title, but highly pretended in divers parts of the Book: but if the Communion actually promoted in the Book, be not such; but one thing pretended, and another in fact promoted, this is a notable piece of Artifice, and a mere Imposture. The *Arian Communion* was once *Catholick* in one sense, and yet not a true *Catholick Communion*, because not in the Truth of *Catholick Doctrine*. But the *Roman Communion* is neither *Catholick* in any sense, nor true in *Doctrine*: For their very *Profession of Faith*, which all their Bishops, and many others are forced to swear to, is False, Heretical, and Perverting the Gospel of Christ, &c. and their making that their *Terms of Communion* Schismatical and Scandalous. And yet this is the only Communion, which is in fact promoted in this Book, as is apparent throughout to any one of common Understanding, who peruseth it. And concerning their *Profession of Faith* and *Terms of Communion*, I have already said, and done that, which is the greatest Conviction, that I have ever known in any Controversie, that they are not all able to answer it.

This Author with a friend of his were specially obliged to have answered it; and when an Answer was sent me, and they found by a *Specimen* of a Reply, that it would not do, this was set up for a Diversion, as I shall further shew, when I come to discover the true Occasion of it. *Bishop Gifford* was also in a special manner oblig'd, to have taken notice of it; for it was that, upon which we differ'd from the beginning of our acquaintance; and both he, and the two other *Priests* were also specially oblig'd by a fair Proposal put into his hands in open Court at the *Old Bailey*, when they appear'd there at the Bar: And when it was pretended, he could not answer without Leave from the State, I had proceeded so far, as was beyond all doubt, that

‘ they might have had leave, if he would have given but
 ‘ two or three lines under his hand, that he desired it,
 ‘ and would answer, if he had it. But they were all so
 ‘ far from that, that they were at the charge of Coun-
 ‘ sel for what I should have procured *gratis*; and when
 ‘ that would not do, there was 300 *l.* most in Guineas put
 ‘ into the Prosecutors hand, to bribe him, not to appear;
 ‘ and when they could not prevail with him, they at last
 ‘ forfeited their Bail of 3000 *l.* And all this rather, than
 ‘ to undertake to Answer one little Paper, not exceed-
 ‘ ing half a Sheet, and defend their Profession of Faith,
 ‘ the Foundation of their Religion, and their Terms of
 ‘ Communion against it.

‘ But *this very Book*, if well considered, affords no in-
 ‘ considerable Evidence, that they are *conscious to them-*
 ‘ *selves*, that their Profession of Faith, which is so com-
 ‘ monly sworn, as is noted in this book, and their Terms
 ‘ of Communion, are not defensible. For whereas the
 ‘ Communion here promoted is only with the Church of
 ‘ Rome, if that had been fairly endeavoured to be pro-
 ‘ moted, nothing could have been more fair and reason-
 ‘ able, than to have begun with that, and cleared that
 ‘ from all Objections against it. Nay this had been not
 ‘ only fair and reasonable, but absolutely necessary. For
 ‘ the *Terms of Communion* are certainly the *Principal points*
 ‘ to be considered in order to Communion: And there-
 ‘ fore since there is no just Account of them to be found
 ‘ in this book; not in the order of the Profession, nor al-
 ‘ together, nor all, nor hardly any mention of any of them
 ‘ but only by way of Denial of some Points charged upon
 ‘ them, that they are not obliged, or concerned, to
 ‘ maintain them; there must have been some *special Rea-*
 ‘ *son*, why that *Profession* and those *Terms* are not only
 ‘ omitted altogether, but so cautiously mentioned, and
 ‘ never but upon some *Special Occasion*, for removal of
 ‘ some Obstacles, to clear the way towards a Catholick
 ‘ Submission to the Papacy. And what could that be, but
 ‘ the sense of the *danger of giving any Occasion*, of bring-
 ‘ ing them into question again, so utterly inconsistent
 ‘ with the very design of this Work, *viz.* to give people a
 ‘ Diversion from any regard to those Objections, which
 ‘ they found otherwise unanswerable.

‘It is therefore very necessary for the Readers better understanding of the whole matter, that he be presented here with a View of this Profession of Faith of Pius IV. intire; not as the Vindicator, the friend of our Author before mentioned, who was first engaged in the Controversie, had published it, without the *Sting in the Tail*; which ’tis likely, he thought, would be more for the Service of his Church, to conceal, or leave off in time, without any notice of it, than to publish it to the World, and give Occasion to such questions, as might spoil his Vindication. It begins thus,

‘I. N. with firm Faith, believe and confels, all and every the things, which are contained in the Symbol of Faith, which the Holy Roman Church useth, viz.

I believe in one God, the Father Almighty, &c. as in the English Communion Service; of which the Council of Trent says, that the Holy Roman Church doth use it, as that Principle, in which all who profess the Faith of Christ, do necessarily agree, and the Firm and Only Foundation, against which the Gates of Hell shall never prevail. But for all that

The Special Profession of Pius IV:

Proceeds in these Words:

1. **I** Most firmly admit and embrace the Apostolical and Ecclesiastical Traditions, and the rest of the Observations, and Constitutions of the same Church.

2. I do also admit the Sacred Scripture, according to that Sense, which our Holy Mother, the Church hath held, and doth hold, to whom it belongs, to judge of the true Sense, and the Interpretation of the S. Scriptures: nor will I ever take, or interpret it, but according to the unanimous Consent of the Fathers.

3. I profess also, that there are truly and properly Seven Sacraments of the New Law, instituted by Jesus Christ, our Lord, and necessary for the Salvation of Mankind; though not all for every one, Scilicet Baptism, Confirmation, Eucharist, Penitence, Extremum Unction, Order and Matrimony; and that they confer Grace; And that of these Baptism, Confirmation and Order cannot be reiterated without Sacrilege.

4. I do also receive and admit the received and approved Rites of the Catholick Church in the Solemn Administration of all the Sacraments aforesaid.

5. I embrace and receive all, and every the things, which concerning Original Sin, and Justification, have been defined and declared in the Holy Synod of Trent.

6. I profess likewise that in the Mass is offered unto God a true, proper, and propitiatory Sacrifice for the Living and the Dead; And that in the most Holy Sacrament of the Eucharist is truly, really and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; And that there is a Conversion of the whole substance of Bread into the Body, and of the whole substance of the Wine into the Blood, which Conversion the Catholick Church calls Transubstantiation.

7. I confess also, that in one Kind only is Christ whole and entire, and a true Sacrament received.

8. I constantly hold, that there is a Purgatory; And that the Souls there detained are help'd by the Prayers of the Faithful; Likewise also, that the Saints reigning together with Christ are to be venerated and invoc'd; and that they offer prayers to God for Us; and that their Relicks are to be had in Veneration.

9. I most firmly assert, that the Images of Christ, and of the blessed Virgin, Mother of God, and also of other Saints ought to be had and retained; and that

due

due Honour and Veneration ought to be given to them.

10. I affirm also, that a Power of Indulgencies was left by Christ in the Church, and that the use of them is very helpful to the Christian People.

11. I acknowledge the Holy Catholick and Apostolick Roman Church, the Mother and Mistress of all Churches; and I Promise and Swear true Obedience to the Bishop of Rome, the Successor of blessed Peter, Prince of the Apostles, and the Vicar of Jesus Christ.

12. I also receive and profess without doubt all other things delivered, defined and declared by S. Canons, Oecumenical Councils, and especially by the H. Synod of Trent; and all things contrary thereunto, and all Heresies whatsoever condemned and rejected, and anathematized by the Church, I likewise condemn, reject and Anathematiz.

This true Catholick Faith, out of which none can be saved, which at present I freely profess, and truly hold, I, the same H. do promise vow and swear most constantly (God assisting) to retain and profess the same intire and indiolate to the last breath of my Life; and that I will take care, as far, as I shall be able, that it be held; taught and preach'd by my Subjects, or those, of whom the care belongs to me in my Office: So help me God, and the holy Gospels of God.

‘ These are the Terms of the Roman Communion, and
 ‘ this is the Roman Catholick Faith, out of which they
 ‘ generally believe, and the Principal among them Swear,
 ‘ though perhaps they do not believe it, that none can be
 ‘ saved. And if but the *Antichristian Wickedness* of this
 ‘ be well considered, not only the Folly, but also the
 ‘ Craft, Fraud and Deceit, and Cheat and Imposture of this
 ‘ whole Work, and of the work of all our Missioners will
 ‘ be manifest to all Men; and therefore it may be hoped ac-
 ‘ cording to the Apostles Argument. 2 Tim. 3. 9. That
 ‘ they shall proceed no farther, being detected to be
 ‘ Men of corrupt Minds, reprobate, or adulterate as to
 ‘ the Faith, and resisting the Truth, as the Scribes and
 ‘ the

and Pharisees did heretofore, and *Jannes and Jambres* before them. And the *Antichristian Wickedness* of it will be manifest enough to any one of competent Understanding, if they do but well consider the Faith once delivered to the Saints, to be seen in all the preaching of the Apostles in all places, recorded by St. Luke, which St. Paul calls the Truth of the Gospel, Gal. 2. 5. and then compare the matter of these Articles with it; the Motives used by the Apostles, to induce People to the faith of Christ, with the Motives used by the Pope, to engage People, to Swear for Preferment, what perhaps they do not believe; and even swearing to the *Papal Faith and Faction*, (a matter of Schismatical Original and Invention) with the *Simplicity of the Christian Engagement* to that Faith, only by Profession and the Solemnity of Baptism; And lastly, the *different Ends and Designs*; the one, to induce People, to believe in Jesus Christ, the Son of God, the only Saviour of the World, and to adhere firmly to him; the other, to set up another Gospel, as St. Paul calls it, and is much more so in this Case; and an Impostor, under a specious pretence of a special Vicar of Christ, not much unlike the Imposture of *Mahomet*, and to abuse People with a false Confidence and Presumption upon Communion with him. And if all this be well considered, it will not be difficult, to perceive from what Spirit each doth proceed, viz. the former from the pure Spirit of God, and the latter from the Energy, and strong Delusions of Satan, or the Spirit of Antichrist.

Thus much I thought necessary to observe in the beginning, concerning this pretended Catholick Communion. I come now to consider the great NUMBER OF PRINCIPAL POINTS, pretended to be examined; And how they are to be computed, is some Question: for there are but 18 Chapters in the Book, and of those the first is concerning Rules and Principles for proceeding in the Essay, and the last is the Conclusion; so that these *Principal Points* must all be examined in the other 16 Chapters. And how to collect above 60 Points out of these 16 Chapters, will be a matter of some difficulty, unless all the Questions be reckoned for so many Points of Controversy; And then they are indeed above 60, such as they are,

no less than 10 concerning the Pope, 8 concerning Saints, and 8 concerning Images, and divers very trifling and impertinent; but how to distinguish them as Principal from others not Principal, of those, which have divided Christendom, is so difficult a Task, as is another Instance of mere *Artifice* and Deceit. Which is the more inexcusable by reason of what I have just before observed concerning the principal of all, which is purposely omitted. And what is endeavoured, to be prov'd by the Author upon most of the Questions, does proportionably disprove this part of the Title, and may be noted, where there is Occasion.

The last part of the Title, *BY A MINISTER OF THE CHURCH OF ENGLAND*, is not the least in Fallacy and Deceit; I say not Falsity; because there is an *Equivocation*, which may save that; but that makes the Deceit the greater.

When I began to peruse it thoroughly, I soon discerned the Genius of the Author, as St. Basil did Nazianzen by his Writings; for I have had much Conversation with him, so that my Reading was to me, as if I had seen his Face and heard him talking. And there are particular passages in it, which confirm me in my assurance of it. I could add too some Matters of Fact, but because he is not willing to own it, I shall say nothing of them. Only when I come to consider the Occasion, I shall note, what I believe, will satisfy the Reader, that I am not mistaken in the Person; and if I be not, I can assure him, he is no Minister of the Church of England in a common Sense, but of the Roman Communion, and was so long before this Work was finished for the Press. He is indeed a very moderate one, as any I know, but yet so fixed, that I have often admired, how he could stand out against those Reasons, which he never yet could Answer, or, being a Man of Parts and Learning, should be so enchanted with a mere Novel, Sophistical Argument, viz. *The living Voice of the Church*, contrary to the true Catholick Principle, approved by Learned Men of all Ages and Parties, as not to be convinc'd of the Fallacy of it; And at last to attempt to support so indefensible a Cause by such indirect Means. The very Work it self may satisfy any considerate Person, of what Party he really is. And

‘ And these Notes and Observations, I presume, will
 ‘ put it out of doubt, that he is a *Roman Catholick* in-
 ‘ deed, and of the very *Spirit of the Roman Catholicks*,
 ‘ the same with that of the Scribes and Pharisees of
 ‘ old, in obstinate resistance of the Truth, and rather
 ‘ than fail, by such *indirect means*, as never were pra-
 ‘ ctic’d, approv’d, or allowed by the Primitive Christi-
 ‘ ans, but were used against them. Nor is it the Truth
 ‘ of the Gospel, the genuine Primitive Christianity,
 ‘ for which such Means are now used by any Party of
 ‘ Christians, but only some *Peculiarities* of their own
 ‘ Sect, or Faction. Nor do I know a greater Instance
 ‘ of the prevalent *Energy of the Spirit of Popery*, to in-
 ‘ fatuate Mens Minds with *strong Delusions*, than in this
 ‘ Person, and in this Work; and accordingly have a pity
 ‘ and concern for him; and therefore must be excused,
 ‘ if I spare him in some things merely personal.

‘ Thus in each of the 3 Particulars of his Title there
 ‘ is much Craft and Artifice very observable under the *most*
 ‘ *specious Pretences*, that could be. By which the Rea-
 ‘ der may perceive, what is to be expected in the Book
 ‘ it self. For wherever Truth and Reality is in any degree
 ‘ wanting, there *fair Pretences* and *specious Appearances* are
 ‘ so much the more necessary in like proportion for a cover.
 ‘ But that again to considerate Persons usually makes it so
 ‘ much the more apt to be discovered, or suspected. But
 ‘ Truth and Reality are most conspicuous and illustrious
 ‘ in their own natural Simplicity; but are always more
 ‘ prejudiced, than advantaged by any such Artifices.

‘ And thus much for the Title, which I hope, will be
 ‘ serviceable to the Reader in his Perusal of all, that fol-
 ‘ lows, and to my self too, so that I may dispatch most
 ‘ of his particular Points with the more brevity.

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Observations

Observations upon the Preface.

‘ **M**isapplication of certain and apparent Truths, (and
 ‘ even of what is believed for such sometimes) is
 ‘ one of the Policies of the Gates of Hell, which shall
 ‘ never prevail against the Foundation of Christianity.
 ‘ It is certain, the *Ancient Fathers* were very sensible of
 ‘ the *Mischiefs of Schism*, and accordingly declared very
 ‘ severely against it: But that can afford no *Apology*,
 ‘ or Excuse for such, as give and continue the *Occasion*
 ‘ of such a Schism, nor for such, as under pretence of
 ‘ healing, do by indirect and deceitful Means endeavour
 ‘ only to cover the Sore, and draw others into Compliance
 ‘ with such Corruptions as ought first to be heal’d. *Cas-*
 ‘ *sander* was a Learned, Judicious and an Honest Man,
 ‘ and impartially noted the faults on both sides in those
 ‘ Articles, which were refer’d to his consideration; and
 ‘ though he continued in the Communion, he was in, it
 ‘ was undoubtedly in hopes of a better Reformation on
 ‘ one side or other. *Grotius* was likewise a Man of great
 ‘ Parts and Learning, and so sensible of the Faults on
 ‘ both sides, that, though he went as far, as he could to-
 ‘ wards a Reconciliation with the Church of *Rome*, yet he
 ‘ never could satisfy himself, to come up to their Terms
 ‘ of Communion. And the same may be observed of
 ‘ *Forbes*, *Thorndike* and many other excellent Persons.
 ‘ And had our Author kept within their Compass, and
 ‘ born a faithful Testimony against the Corruptions of
 ‘ both, he had much better consulted his own true Inte-
 ‘ rest, and the service of the Publick.

‘ That he had been long considering, and for some
 ‘ Years so industriously preparing for this Work, is an In-
 ‘ dication, that he has been for some Years, what he now
 ‘ is. But it is not long since he resumed it. And had he
 ‘ been as impartial as those Learned Men, whose Exam-
 ‘ ple he commends, he would rather have followed it,
 ‘ and

‘ and kept within their Compass, than have made
 ‘ such a Change to so little, or rather evil purpose, or
 ‘ effect.

‘ The *Impartiality* he pretends to, is disproved by the
 ‘ *Method* he concludes to be most unsuspected, if it be
 ‘ thoroughly considered. For the *Faith* of a Church may
 ‘ be as evident in matters of Practice, as in Canons and
 ‘ Decrees of Councils; as the belief of the lawfulness of
 ‘ *Prayers for the Faithful departed*, in the constant use
 ‘ of them in the most solemn part of the Worship of
 ‘ God; And the Unlawfulness of *Eating of Blood* and
 ‘ of things strangled, by the *Penances* heretofore enjoined
 ‘ for it: And the Faith of the present Church of
 ‘ *Rome*, contrary to the Decree of the Apostles, and the
 ‘ Tradition and Judgment of the whole Catholick Church
 ‘ in all former Ages, by their common Practice and Allowance
 ‘ of it without any Question concerning it; a
 ‘ piece of real Popery. And the *Departure* of that
 ‘ Church from the Faith, as well as from the Practice of
 ‘ the Catholick Church, may be observ’d and prov’d in
 ‘ divers particulars, by their common and avowed Practices
 ‘ at this Day. And therefore, to reject such Evidences
 ‘ as this, which have always been allowed of all
 ‘ sides for good and considerable, is more consistent with
 ‘ the Artifice of an unsuspected Method, than with real
 ‘ Impartiality.

‘ In this Method, he says, he enquired of the
 ‘ Church of Rome, What are the Articles of her Communion?
 ‘ but to what purpose, since he no where declares what they are?
 ‘ Such is the Impartiality of his unsuspected Method. And for his part he desires no
 ‘ Peace, if it cannot be obtained without consenting to Error or Sin.
 ‘ But can those Articles be sworn to, as the True, Catholick Faith,
 ‘ out of which none can be saved, without either. If they may,
 ‘ why hath he not cleared that point, which is the principal of all?
 ‘ But if they may not, to what purpose is all this Work, if he had
 ‘ cleared all other points, but that? But if it may be
 ‘ procured upon any easier Terms, as submitting to Inconvenience,
 ‘ or surrendring an Interest, he should not think it hard for
 ‘ so Publick a Good, as Catholick Communion, and Peace of the Church,
 ‘ that is, swearing Obedience to his Holiness, and surrendring the Rights of all Na-
 ‘ tional

tional Churches, to be at his pleasure. The former is part of the Articles, and the other the Consequence of it. And this is the bottom of all those fine Words, and fair Speeches.

His Design, to see, if any thing may be done, to lessen the Debates between the two Churches, is not only plausible, but really commendable in itself, if it be really so. But if the Means and Method he useth for that purpose, are ineffectual and insufficient, it is still but a prosecution of the same Artifice. For to tell us of the most moderate Sense of Learned Men on both sides, if these Learned Men are not the greater, or most prevalent part, as is most certain, they are not, but the most suspected and malign'd by the Papacy, it may be a specious Pretence, to recommend his Essay to inconsiderate Readers; but of little or no Advantage for the Design, which is pretended; So that the Preface too is a meer Artifice as well as the Title.

For it is certain he might have noted divers Particulars, which cannot be denied to be in the Power of the Pope to concede, but are positively denied to be in the Power of the Pope, or of any General Council to impose upon any Nation; and are therefore some of the *Principal Points of Controversy*, Offensive and Scandalous to divers Nations of Christian People, and have been the Occasion of the Effusion of much Christian Blood, and yet are in an arbitrary tyrannical manner kept up by the Papacy, lest they should abate any of their affected and usurped Authority and Domination; and so excused and furnish'd in this Essay, as may be most serviceable to induce ignorant and easie People to a Submission to them. Such are the *Latine Service*, which is now the common Language of no People, and *half Communion*, and others, as *Papal Indulgences*, *Extream Unction*, mere Abuses of the Christian People, &c. And here are two things very observable:

One concerning the Pope and the Papacy, what a special Father of Christendom the Pope is, and how little there is of a common Fatherly Affection in them, much less of a Christian and Apostolick Tenderness towards the dispersed Flock of Christ, and how much of the False Prophets, who seek themselves; and indeed of an

• Antichristian Spirit, who make no Scruple to keep up
• such Offences and Scandals for their own temporal Ad-
• vantage.

The other concerning this Essay, so full of plausible
Pretence, and yet in Truth and Reality directly contrary;
and particularly to what is here in this Preface pretended,
of Candor and Impartiality.

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ESSAY

TOWARDS A

PROPOSAL

FOR

Catholick Communion.

The Occasion of this Essay.

BEing appointed to preach a Visitation Sermon, I soon judg'd the Unity of the Church to be a proper Subject for the acquitting my self in such a manner as might be suitable to the Assembly, which I was to expect : and tho an accident diverted me then from that Argument : I have since *resumed* it, and gone on with those Studies, wherein I always took great Delight. But as this had its Charm, so it met with an Alay. For I confess, I was struck upon reflecting, how far we come short, of the Beauty and Glory of the Primitive Church. I observ'd the Ancient Church as one Body throughout the World, wherein all National Churches were United. Then turning home, I sigh'd and cried out to my self; Is
not

An ESSAY for

not this a great Blemish to our Church, that we are in Communion with no part of the Christian World? That we are Separated from all; That in our Island, which is but as an Atome in comparison of the Universe, we are not even United among our selves, but have as many Divisions as can be found in all Christendom besides. Here the Love and Zeal for that Church in which I ever liv'd, drew tears from me of Compassion and Grief; I could not but lament the narrow bounds of its Communion. But as so great a Concern, in all other Cases, is naturally attended with Desires of Relief, and turns the Thoughts every way, to see, if by any, and by what means, there can be hopes of Redress; so I began to judge it more Reasonable to consider of Help, than to waste my Spirits in useles Complaints. Hence I applied my whole Consideration to examine, if there was no means could be propos'd for taking off the Stain from our Church, by enlarging her Communion, and restoring her to her Primitive State.

This Thought met indeed with Discouragement enough to render it Abortive. For I could not but see such a Temper at home, as might cut off all Hopes of Accommodation; I saw the Breach so wide between Us, and the Church of *Rome*, that I could foresee no likelihood of its being healed. But that zeal, that love for our Church, which first put me upon looking about for the Remedy of its unhappy Condition, would not let me Despair. It suggested, that Difficulties ought not to discourage the Proposals of a Publick Good, That something is to be attempted, upon the Confidence of an over-ruling Providence, improving oft times weak endeavours, for the carrying on the greatest Works, beyond what cou'd be expected from the Prospect of Humane Reason. Some such Arguments were enough to a willing Mind, and hereupon I made it my business to enquire, what method might probably be serviceable in Order to the great End I propos'd.

Inclination first led me most pressingly to consider this with regard to all that Dissent from us at home; for I cannot but own, my strongest Bent is to do good to my own Country and Nation, and the first glory of a National Church is to be United within it self. But then reflecting that the Unity I propos'd, was of a greater

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Extent; than the Bounds of our Island, and that the Communion I desir'd, and most peculiar to Christianity, was not National only but Catholick; hence I saw my self oblig'd to pass our Seas, and Examine the much more considerable Division from us, I mean, whatever is in Communion with the See of *Rome*; and upon a full Consideration of each Party, I observ'd at length, that *Popery* was at the bottom of all; that this kept us Divided from so many Foreign Churches abroad, and that the same was made the Grounds of our Divisions at home; so that this being the true occasion of the narrowness of our Communion, and of our standing Divided from all Christian Churches, there could be no likelihood of our Church being better'd, except there cou'd be some Accommodation found in this grand Affair.

Hence to pursue my design, I was cast upon the necessity of examining all the Doctrines of *Popery*, to see if there was any possibility of lessening the Controversie between us, and in particular, to enquire whether there could not be Communion with that Church, without approving, or consenting to, the many Scandals, Cruelties, Errors, Superstitions, and Idolatries, which commonly make up her Character.

On this single Point, I plainly saw all depended, and it seem'd as evident to me, that if, upon my Enquiry I could either give hope, or prepare things for an Accommodation of such Differences, as have hitherto kept us divided from the greatest part of Christendom, and likewise occasion'd Divisions amongst our selves; it would be Service to our Church, in opening by one Expedient, a way to Peace both at home and Abroad, and preparing for Catholick Communion, which as it was the Ornament of the Primitive, so it ought to be the Glory now of every part of the Catholick Church.

This Task, I foresaw, could not fail of being attended with Personal Inconveniences, and laying me under an ill name. But however, I saw reason enough still to encourage the undertaking. For certainly, if Schisms and Divisions are the Scandal of the Church, and the Triumph of Devils, it must needs be commendable to use all Endeavours for removing or lessening them. If Contentions and Religious Wars are the overthrow of Religion, the

Love

Love of God and Religion, must encourage the Proposal of all Lawful Expedients for the restoring of Peace.

Well, and upon these Principles do I think it reasonable to open the Communion of our Church, and to let in Popery? No, far be this Thought from me, I enter here a Protestation against Idolatry and Superstition, and whatsoever is opposite to the Rules of the Gospel. But at the same time, it may be reasonable to do here, as we generally do with the worst of our Enemies. For, if carrying on War with such, is considerably Prejudicial to the State, it is certainly no disservice to the Publick, to see how near we can come to Peace, and to enquire if there be no Possibility of removing any of those things, which are laid hold on as the just occasion of Prosecuting the War.

So far as this I may propose in the case of all our Religious Wars; and if for so doing, I am traduc'd as a Papist, I value it not. I am contented with the worst of Slanders, so I can any ways contribute to the removing of Schism. I embrace all that Ignorance and Malice can Invent, so I can but be so happy as to do any thing for taking off the Infamous Character given the Christian World, and restore our Church to the Beauty and Order of the Primitive. If I can but even remotely prepare for so good a Work, I shall not set any personal Inconveniences in the Ballance against it; being assur'd that while the Rash, furious, and Schismatical Brains express their Gail, I shall have the Encouragement of the better Part, the Judicious, Sober, and Pious, who at present lament the unhappy State of our Church.

In order to what I have here propos'd, I intend to touch at the most considerable Controversies that are between the two Churches. Not to dispute them over again, for that has been sufficiently done by many Learned Pens, but to see if there be any of those Points can be laid aside, which have hitherto been made the Subject of most uncharitable Heats; and encreased our Division. If I find any such, and mark them, out, I shall so far concur to the lessening the Number of our Contentions, as likewise to examine in what Points the Controversie sticks, upon the decision of which, our common Peace, and even Catholick Communion depends; and if these can be reduc'd to a tender Number, I hope it may be a Service to the

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Publick, and that hence some Pious Souls, and Lovers of Unity, will be encouraged to see if there be a Possibility of doing any thing for the Composing of 'em.

Observations upon the Occasion of this Essay.

‘ **W**Hatever was the Occasion of writing the Essay at first, there was another special Occasion for his *resuming* it, and for the Publication of it at that time; A friend of his, and he himself, as his second, had been long concern'd, to give me an Answer to a Paper of Objections, scarce half a sheet, delivered to his friend above two years since. And when I could get no Answer from them, I began to print several things against them, till at last after divers Answers had been attempted, one was brought to me by this Person; and upon perusal of the first page I presently drew up a Reply to that, as a *Specimen*, and sent it to him; but I soon found them at a loss again, and as hard put to it, to make good their own Answer, as they were before, to answer my first Paper, and nothing would satisfy this person, when he had read that *Specimen*, but to have the Answer again out of my hands, which when I would not restore, till I had done with it according to our Agreement, which was only not to print it, he was in such a Passion, that he gave me ill Language. Notwithstanding I kept it, till I had given some Account of this matter in my *Vindication of Christianity*: and then I let him have it. He would not own, that Answer to have been writ by himself, but by one who had a kindness and Concern for me, and 'tis likely, both their hands were in it. As soon as well might be, after this comes out *this Essay*, and he himself gave me the first notice of it, but did not discover, that he did so much as know, who the Author was, But considering the time, I can no more doubt, but this was *the Occasion*, than that he was the Author, of which I am assur'd by more Reasons, than I have yet mention'd, though I suppose, it might be consider'd and resolv'd on between them. And indeed it is but an improvement of what th'other had done long since in his

Papist Mis-represented and Represented, which made as much noise then, as this has done since, and of what was begun by *Veron*, and promoted by *Condom*, before.

There might be, and I do not question, but there was a *double design* in it: Upon the People, for their Diversion from the Consideration, or much regarding of what they found was not to be answer'd, if they should come, to be once sensible of it: And upon my self, to divert me from my point, and engage me in some other points, wherein there might be less danger; of such a Design upon my self I was apprehensive before this came to the Press. But when they found by my *Specimen*, that I was resolv'd not only to keep to my Point, but to my Method too, than this Essay was resum'd and put to the Press. The Time agrees very well: And the Case was such, as they knew not what else to do. So that it may well be look'd upon as a *Desperate Remedy* in a *Desperate Case*, and a Manifest Evidence both of unanswerable Conviction, and of Obstinacy against Reason.

And as this was in all probability the Occasion of resumming this Work at this time, so the very Method agrees very well with such an Occasion: For as they were put to their Wits end to answer my Papers, nothing could be more Craftily contriv'd, than to make use of some of my own Arguments against some things faulty in the Church of *England*. And they begin with one, to make a strong Impression upon the Reader, and then after the most favourable Construction of the points in Controversy for the Church of *Rome*, conclude with another, such as was thought, would clinch all at last. But as I know, whence they come, so I can as easily detect their Craft and Misapplication; For I wrote nothing, but what I did, and do believe, to be true; And I did it, as I have often declared, not as an Enemy, but as a Friend to the Church of *England*, for its real and necessary good, and for the service of the true *Catholick Church*, which is the Kingdom of Christ upon Earth. I have always acknowledg'd the Church of *Rome* to have been a principal part of the *Catholick Church*, but, but a Part with all now in Communion with it, and the *corruptest* part of any; and the Bishop

of Rome the chief Bishop of all, as to place; but the Papacy truly and really the Mother of Harlots, and Abominations of the Earth. And therefore these Men are mightily mistaken, if they think, to find any thing inconsistent in my Writings, or any thing so faulty in my Principles, that I cannot as easily answer their Objections against me, as defend my own against them.

The First, and one of the Principal Objections against the Church of England, is Craftily made in the form of a piteous and affectionate Lamentation for it, That it comes so short of the Beauty and Glory of the Primitive Church, which was as one Body throughout the World, wherein all National Churches were united; That it is a great Blemish to it, that it is in Communion with no part of the Christian World; That we are separated from all, and not united among our selves, but have as many Divisions, as can be found in all Christendom besides. There is indeed but too much Truth in it, and really to be lamented; But here are three things to be considered, 1. The Craft and Artifice of the Author. 2. Where the fault lies in this lamentable Case. And 3. What Remedy may be reasonably proposed; But of the Craft and Artifice of the Author in this particular I have hinted already, what is sufficient for this place. And therefore as to the next.

That the Fault began in the Papacy is matter of Fact, beyond all Contradiction or Question; for it is notorious, that the World had long groaned for a Reformation; both Princes and People, and the most Learned, and most Excellent of the Clergy did all they could to procure it. It was, before Luther was born, that Dionysius Carthusianus praying earnestly for an orderly Reformation, is said, to have had in an Ecstasy a Divine Answer to this effect: Dost thou not think it reasonable, if they, who are in Authority, will not reform, as they ought, that I should by Dispensation permit those, who are not in Authority, to reform, as they can. And the Event so agreeing with the reasonableness of the thing, we may reasonably fix the Original Fault there; and look upon the Separation, as a special Judgment of God, and the Reformation, be it as it is, a special Dispensation of Divine Providence.

‘ But the *Fault* not only began with them, but the *Division* is since by their wicked Policies made irreconcilable by their Profession of Faith and Terms of Communion; so that they are undeniably guilty not only of the *Original*, but also of the *Continuance* of the Schism; and not only the *Fraud* and *Fallacy*, but also *Vanity* of this Essay is manifest, in craftily concealing that, which is the Principal Obstacle of Reconciliation; and thereby raising so considerable an *Evidence of Conviction against themselves*, that they are conscious, that that Profession of Faith, which is made the *Terms*, not only of Preferment amongst them, but even of Communion with them, is utterly indefensible, and that they therefore so cautiously avoided all Occasion, which might bring it into question.

‘ And yet this is not the *worst of their Case*; for they are not only actually guilty of the Original and Continuance of this Schism in the West, but long before that of the much greater Schism between the East and the West, as I have briefly noted elsewhere; and are indeed in no true Catholick Communion themselves, though they falsely arrogate that Title to themselves, as the *Donatists* did heretofore. And all the *Miscarriages* even of the several Reformations are justly chargeable upon the *Papacy*, though that will not excuse the Reformation in what they are faulty. For it must be confessed, that the *Case of the whole Catholick Church is lamentable indeed* at this time, and hath been so for some Ages, and far short of the Beauty and Glory of the Primitive Church; and even the Reformation it self in all parts, and in this Nation in particular; and so faulty, as hath provoked the like Judgment of God upon it, in our Divisions and Separations of Parties, daily more and more prevailing against it, and hardly any without some tacite Admonition of something amiss in it, but all of them agreeing in one, of what is very offensive and inexcusable, and that is the *Usurpation of the State upon the Rights of Christs Church*, and the *Compliance of the Clergy*; so that we have no Christian Discipline, but a corrupt Relick of Popery; Nor can they hold a National Synod, or so much as Censure an Impious Book without a special Licence from the Prince.

‘ But if this and the Liturgy were rectified, there would

‘ be

‘be little more to be done by this Church in respect of a
 ‘*true Catholick Communion*, but what there is already an
 ‘*effectual Expedient* for, that is, to make our own Cause
 ‘good by Offer and Demand of Communion upon a Pro-
 ‘fession of Faith, according to the Sentiments of the whole
 ‘Catholick Church of those most unexceptionable times, to
 ‘which the Church of *England* has always appeal’d; and
 ‘to admit the Roman Catholicks to Communion, and to
 ‘all other Rights of the Subjects of *England* upon *Renun-*
 ‘*ciation of the Profession of Faith of Pius IV.* as Heretical
 ‘and Schismatical; and of the Offices of the Church in a
 ‘*Language* not understood by the People, and of *Commun-*
 ‘*ion in one Kind* in publick Assemblies, as contrary to the
 ‘Scriptures and to the Sentiments and Usage of the whole
 ‘Catholick Church of those unexceptionable times afore-
 ‘said. And thus much for the third particular also, as to
 ‘what is necessary to be done on this side.

‘But for the *Church of Rome*, the Papacy are so be-
 ‘witch’d and infatuated with false Notions and scholastical
 ‘Traditions, instead of Apostolical, that their Case is Des-
 ‘perate; Nor is there any probability that they will ever be-
 ‘come sensible of their Abominations, till the Judgments
 ‘of God denounced against them be poured out upon them
 ‘to the uttermost. Notwithstanding I conceive it the
 ‘Duty of all other Churches, to *offer and demand Com-*
 ‘*munion* with them, upon such *true Catholick Terms*, as
 ‘may not only secure their own Right, but be a Testimony
 ‘against the Corruptions and Abominations of the Papacy
 ‘and the whole Roman Communion, as things are ordered
 ‘at present. And any single Person may do this for his
 ‘own Satisfaction, if he pleases.

‘But it is farther to be considered, that the like Tender
 ‘and Demand of Communion upon such Terms, as afore-
 ‘said, may and ought to be made to *all other Churches*, as
 ‘there may be occasion. And this may be done by the
 ‘*Arch-Bishop of Canterbury* alone; for by him alone are
 ‘all, who are in Communion with him, in Communion
 ‘with any other Church, with which he is in Communion;
 ‘But as things stand at present, it may be fit, that it be
 ‘first consider’d in a National Synod. For this is the Du-
 ‘ty, Right and Interest of all the Churches, and indispen-
 ‘sably necessary for the Service of the whole Catholick
 ‘Church; and it would be the greatest Honour and Glo-

ry to this Nation, to begin it, that can be; and the only true Method, to recover and promote, what this Author seems so passionately to desire, but is most miserably mistaken in his Means and Methods to attain it.

He could not, but see, as he thought, such a Disposition at home, as might cut off all Hopes of Accommodation; but he could not perceive such a Disposition much more at home. *A Deceived Heart hath turned him a side, that he cannot deliver his Soul, nor say, is there not a Lye in my right hand?* Isa. 44. 20. and the Pride of their Heart hath deceived them. And with one fundamental Deceit hath the Devil deceived them all, concerning the Church of Christ, to which the Promises belong, the true Catholick Church, and the true Catholick Faith, once deliverd to the Saints, the Rock and Foundation, upon which that Church is built, against which the Gates of Hell shall not finally prevail, though they have assaulted and sifted it like Wheat, but the Foundation stands sure, having this Seal, *The Lord knoweth them, who are his; and let everyone, who nameth the Name of Christ, depart from Iniquity.* 2 Tim. 2. 19. In this great House are variety of Vessels, some to honour, some to dishonour. And though Schism is a great Sin, and is like to have its just Recompence of Reward, yet when Churches fall out, and there are great Faults on both sides, neither doth cease to be Members of the whole, no more, than the Quarrels of particular Persons make either of them cease to be Members of the Common Wealth; though the one may be more faulty, than the other. But in this none doth equal, or come near to the Faults and Abominations of the Roman; But when Notions, though much mistaken, are once deeply fixed in the Imagination, and much more, when the Will is also engaged either by temporal Interest; or other personal Motives, as the most considerable of the Clergy of the Roman Communion, and I think, all Missioners, and Learned Profelytes generally are by solemn Oaths, this with the Energy of the Father of Lies is such a Magical Incantation, as is not easily dissolved.

Our Author, as his Friend, the Representer before him, was catch'd with as mere a piece of Sophistry as can be, that is a Conceit of the Authority of the living Voice of the Church wherein is a double Fallacy, utterly incon-

inconsistent with the most rational and approv'd Rule of true Catholick Evidence of Apostolick Authority; for it sets up the present Age against the Succession of Tradition from the Apostles, and the Testimony of a Part against the Testimony of all the rest, a much greater Part; and of a Part, which hath for several Ages received such Inter-mixtures of Scholastical Conceptions, as hath plainly confounded and utterly destroy'd the Authority of their Testimony alone, and of all the Resolutions and Determinations of their Councils of *Trent*, *Lateran*, and all others for divers Ages past. And this was one of my Objections, with which they have both been so gravall'd from first to last, that at last it was resolv'd, to make some Improvement of what had been long since promoted by one of them, when they could not devise, what else to do, to support a tottering and sinking Cause.

But would our Author, and the Missioners, and the *Roman Catholicks of this Nation* but do, what *Real Catholicks* ought to do, that is, renounce not the Communion, but the Schismatical Terms of Communion, and false and scandalous Profession of Faith of the Church of *Rome*, and maintain the Rights of all National Churches, and their own in particular against the Encroachments and Usurpations of the affected Domination of the Papacy, and especially in such things, as have nothing in them, but exercise of affected Domination above all Authority, even of the true Catholick Church, as in the particulars before-mentioned of the offices of the Church in their Language, and the Communion in one kind, &c. they might thereby so mend their Cause, and make it truly Catholick, that neither one side, or other could with any Colour of Reason oppose them; But if the Clergy be such Slaves, and the Laity so inconsiderate, that they will not understand their own Interest, their Interest no less, than their Duty, they can have no Excuse, if they be treated, as they deserve.

But to conclude this Observation, if the Design of this Essay had been really what is pretended, to have promoted an Accommodation of Differences between the two Churches, it had been a very vain and foolish Undertaking; For those Gentlemen cannot, but know, that if all the other Points were agreed, neither would the Church of *England* ever agree to what they have concealed

' cealed, their Profession of Faith, nor would the Papacy
 ' ever come to any Agreement upon other Terms; And
 ' therefore under all this specious Appearance there must
 ' have been a *deeper Design and Mystery* covered, viz.
 ' not to effect any thing upon Church or State, but to
 ' make *Profelites*; to affect particular Persons, and decoy
 ' them into their Party; which is such a devilish Mystery
 ' of Iniquity to the Scandal of Christianity, viz. to tempt
 ' People, to suspect that it was no other, than a work pro-
 ' moted by such Means; as is therefore to be abominated
 ' by all true and sincere Christians. And on the other side,
 ' for the State to connive at such Practises to seduce the
 ' People into such a forreign Faction against their Coun-
 ' try, and let them be notoriously cheated in a matter of
 ' much greater concern than their Goods or Estates, is as
 ' inconsistent with Oaths for the Execution of the Laws
 ' and Government according to them, as it is with Civil
 ' Prudence and Justice.

CHAP. I.

Rules and Principles for proceeding in this Essay.

FOR better discovering, if there be any Point of Con-
 troversie which can, and ought to be laid aside, and
 proceeding more clearly in this Important Subject, I set
 down some Rules relating to Church-Communion, and
 principally those prescrib'd by the most Reverend Dr.
 Sharp, Arch-bishop of York, in his Sermon Preach'd be-
 fore the Lord Mayor at *Guild-Hall Chappel*, 1674.
 Where having Learnedly and Zealously press'd our Dif-
 fenters with Obligation of Church-Communion, he la-
 bours to remove the occasions of the Schism; and that
 all may pursue these things that make for Peace, he gives
 some Rules, which seem evident above Dispute.

The first Rule is, *to distinguish carefully between mat-
 ters of Faith, and matters of Opinion: and as to these lat-
 ter, to be willing that every one should enjoy the Liberty of
 judging for himself.* And consequently, that matters of
 Opinion ought to be no hindrance to Communion with a
 Church which imposes no such Opinions on its Members,

but

but leaves every one to judge in such matters as seems most reasonable to them.

Another Rule is, *That Errors in a Church as to matter of Doctrines, or Corruptions, as to matter of Practice, so long as these Errors and Corruptions are only suffer'd, but not impos'd, cannot be a sufficient Cause of Separation; the Reason is, because these things are not Sins in us, so long as we do not join with the Church in them. So that so long as we can Communicate with a Church without either professing her Errors or partaking in her sinful Practices, as in the present Case it is suppos'd we may do; so long we are bound upon the Principle before laid down, not to separate from her. And consequently, such Errors in Doctrines, or Corruptions in Practice, ought to be no hindrance to Communion.*

A third Rule is, *Never to quarrel about Words and Phrases; but so long as other Men mean much what the same that we do, let us be content, though they have not the luck to express themselves so well. Where it is also noted how, It often happens, that most bitter Quarrels do commence, not so much from the different Sense of the contending Parties, concerning the things they contend about, as from the different Terms expressing the same Sense, and the different Grounds they proceed upon, or Arguments they make use of for the Proof of it. And consequently, that difference of Terms and Phrases ought to be no hindrance to Communion.*

A fourth Rule is, *Never to charge upon Men the consequences of their Opinions, when they expressly disown them. Where it is also to be observed that, This is another thing doth hugely tend to widen our Differences, and to exasperate Mens Spirits one against another; when having examin'd some Opinion of a Man, or Party of Men, and finding very great Absurdities, and evil Consequences necessary to flow from it, we presently throw all those into the Dish of them that hold the Opinion, as if they could not own the one, but they must necessarily own the other: Whereas indeed, the Men we thus charge, may be so Innocent in this Matter, that they do not in the least dream of such Consequences; or if they did, they would be so far from owning them, that they would abhor the Opinion for their sakes.*

A fifth Rule is, *That Unscriptural Impositions are not a Warrantable Cause of Separation from a Church; supposing that by Unscriptural be meant no more than what is neither Commanded, nor Forbid in the Scriptures. For the Actions required by these Unscriptural Impositions, are either in themselves Lawful to be done, or not Lawful to be done. If they be in themselves unlawful to be done, then they do not fall under that notion of Unscriptural we here speak of; they are downright Sins, and so either particularly, or in the general, forbid in the Scripture. If they be in themselves Lawful to be done, then it cannot be imagin'd how their being Commanded, can make them Unlawful: So that in this case, there is no Sin in yielding Obedience to the Church, and consequently no cause of withdrawing our Communion from it.*

A sixth Rule is, *That there are but Two Cases wherein it can be Lawful to withdraw our Communion from a Church, because there are but Two Cases wherein Communion with her can be Sinful. One is, when the Church requires of us, as a Condition of her Communion, an Acknowledgment and Profession of that for a Truth, which we know to be an Error. The other is, when the Church requires of us, as a Condition of her Communion, the joyning with her in some Practices, which we know to be against the Laws of God. In these two Cases, to withdraw our Obedience to the Church, is so far from being a Sin, that it is a necessary Duty, because we have an Obligation to the Laws of God, antecedent to that, we have to those of the Church; and we are bound to obey these no farther than they are consonant or agreeable to those.*

These are Assertions and Rules gathered out of this Sermon, tho' not set down all in this Order; and tho' directed only to the Dissenters, yet so very well grounded, just, and reasonable in themselves, that they ought to be observed in all Cases where the Question is of Church Communion; so far (and I dare boldly say it) that there is no Christian Church in the World, can pretend its Communion to be reasonable or ever Lawful, which will not allow of these Rules. For (to touch at some of them) What Church can pretend its Communion to be Lawful, if matters of Opinion, and bare School Decisions are allowed a just exception against Communicating with it? Or who can be a Member of

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any Church, if it be on Condition to approve all the Opinions of Men, or Parties of Men, that are in Communion with it? Again, Where is the Church whose Communion is Lawful, if there be a necessity of approving all the Corrupt Practices of Men or Party of Men, that are, or have been in it? Hence it must be allow'd by all Churches, that matters of *Opinion* or *Corrupt Practices*, which are not Impos'd on any, are not a sufficient Exception against communicating with them.

Again, that Consequences ought not to be charg'd, is what all Churches are concern'd in, since there is none, but whose Doctrines are, or may be, render'd monstrous by consequential Absurdity, according to the Reas'ning at least of adverse Parties. And therefore, for preventing the overthrow of all Peace, all have reason to Compound in the Allowance of this Principle. Especially too since the highest Truth of Christianity must be expos'd to the Liberties of Blaspheming, and Impious Tongues, if common Reason shall be allow'd to describe them in all their seeming evident Consequences.

All Churches are likewise concern'd in the Fifth Rule of unscriptural Impositions, such as are neither commanded, or forbid in Scripture. Since there is no Christian Congregation, which has the Face of a Church, but what claims this Right, and likewise practices it, and therefore cannot make that a sufficient Objection against Communion, but by destroying it self.

But if there be any Christian Church so well circumstanced, as not to be necessitated, to allow of these Rules; yet I think, I may own it without casting any Blemish on our Church, I may own it, I say, that ours do's, and must allow of 'em; since it wou'd not be reasonable to expect any to Communicate with us, if we make it a *Condition of Communion*, to subscribe, or approve all the Opinions, or corrupt Practices, that are, or have been found in the Members, or even Pastors of it. This is what no Christian Church can pretend to, there being no Church which is not forc'd to tolerate many Opinions, and corrupt Practices in some of its Members, which it cannot think reasonable to Impose on such as desire to be Incorporated in it.

If then we allow these Rules, in order to the removing mistakes, and lessening Controversies with such as
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here at home Dissent from us : It seems just we should observe the same Rules in the Examining all other Controversies, and think it reasonable to lay aside all such Contentions, as according to these Rules are, or ought to be no Obstruction to Communion. So far the Love of Justice, and desire of Christian Peace seem to oblige us. And if (as *Prov. 20. 10*) *Divers Weights and divers Measures are both of them alike Abomination to the Lord* in all Cases, tho but of common Dealings betwixt Man and Man; they must be much more in the Cases on which depend the Peace of the Christian World. Upon the Consideration of which common Peace, and upon the Desire that Catholick Communion, may be again restor'd to the World, which was the Honour and Beauty of the Primitive Church, and is so much sigh'd for by many Pious and Learned Men, I proceed to examine the Controversial Debates which are between the two Churches, and taking these Rules along with me, will see according to this Measure, which Points may be laid down, and ought not to obstruct Communion; as likewise which they are, which are still to be insisted on, as requiring a Publick Accomodation, before there can be that Universal Communion which is desir'd. But while I speak of Catholick Communion, and often in this Essay mention Communion with the *Roman* Church, I here declare, I intend no Communion, infringing the Rights and Liberties of our National Church but only such as was formerly in the Primitive Church, when all Bishops of the Earth were known by their Communicatory Letters; when they saluted one another by the Name of Brethren and Collegues; when each Bishop maintain'd the Rights of his own Church, and express'd a Zeal for, and was concern'd in, the good of the whole; when Charity cemented Divided Nations into one Body, and of all Believers, made one Kingdom, one Mystical Body of Christ. Such a Catholick Communion is what I propose, 'tis what I earnestly desire, 'tis the only meaning of all that is in this little Essay; and therefore I desire the candid Reader to stretch no Expressions beyond this Sense, for if he does, I here Renounce it as an Imposition. Now since our Controversial Divisions are the chief Obstructions of this desirable Unity; therefore I must here see how far these

these may be lessen'd. And I shall begin with that which abounds with the greatest Difficulties.

Observations upon CHAP. I.

Rules, &c.

THESE Rules are said, to be gathered out of a Sermon preach'd by the most Reverend Dr. Sharp, Archbishop of York, and prescrib'd by him; But with what Fidelity they were gather'd, may be a Question, and the rather, because it is confess'd, that they are not set down in the same Order; nor is it declar'd, whether those were all, or not. But it is not to be doubted, but the Author gather'd, what serv'd his own turn, and past over the rest in silence; this we may gather from what he hath done concerning the Profession of Faith, and other matters: The Sermon was printed 30 years since; but it seems, met with some Opposition by some Dissenters, which occasioned a large Discourse by the Learned Mr. Dodwell, designed at first, as a Defence of it, of the Sinfulness and Mischiefs of Schism. But take them as they are.

By his 6th Rule it is lawful, to withdraw our Communion from the Church of Rome; because it requires of Us, as a Condition of Her Communion, an Acknowledgment and Profession of that for a Truth, which we know, to be an Error: And that their Profession of Faith is not only an Error, but Heresy, and perverting the Gospel of Christ, it seems they could not deny; for it being 2 years since charged upon them, they have never been able to disprove it, but at last are put to the shift of this Essay.

But there may be other justifiable Causes of Separation from a Church, besides sinful Impositions, Injunctions, or Terms of Communion: Preaching, or publickly maintaining Heresy condemn'd by Councils, hath been allow'd by Councils to be not only a justifiable, but a commendable Cause for a People to forsake Communion with their Bishop; and the Judgment of the whole Catholick Church. *Plebs obsequens Præceptis Dominicis et Deum timens a peccatore prapósito separare se debet*, Cyp. ep. 68. Nay this, and Scandals may be such, as make it not only Lawful,

Lawful, but a Duty for People, to abstain, and for other Churches to admonish, censure and excommunicate for it. And such Cause there hath long been in the Church of Rome, and notorious matter of Fact, as obligeth all Churches, upon their Fidelity to Christ, to proceed (so, that it be regularly) even to Censure and Condemnation of that Church, for such very Matters, as the Judgments of God, of Exscision, or Destruction have been denounced by the Apostle of the Gentiles, and by our Saviour himself against them.

And since the God of Mercy hath with great patience and long suffering been long since raising up *Publick Admonitions and Testimonies* against their Corruptions and Abominations, and particularly in this Nation, it is no less, than *Fighting against God*, and opposing the Designs of his Providence, for any *Subject of this Nation*, to revolt to their Communion. Whereby they become Partakers in the Wickedness of their Profession of Faith and Form of Communion, though they do not swear it. And therefore it is very probable, that was a principal Cause, which provoked so severe a Judgment upon the late King James II. And yet there seems to have been a gracious Design of *Divine Providence*, in preserving a Party of that Communion among us, and permitting some good People by Dispensation to go over to them, viz. that it might be for an *Admonition* to us to rectifie such things amiss in our Reformation, as give them Advantage against us, notwithstanding the Faults on their side: But the Christian Churches, in my apprehension, have exceeded the Jews in *Impenitence*; and all Parties are as obstinate in their several ways, as if they really were as infallible, as the *Romanists* pretend to be, without due regard to the great and common Concern of their Saviour, or farther than their own.

Page 15, 16. he says, *It seems reasonable, that we observe the same Rules (which we prescribe to the Dissenters) and lay aside all such Contentions, &c.* But is it not as reasonable, that the Church of Rome, which began the Occasion, and began the Contention, should begin first to lay them aside, by removing the Occasions? Any one, not more a Roman Catholick than a sincere Christian, would think so; But that our Author knows, they

they will not do, and he knows on th' other side, that there can be no Accomodation without it, and by Consequence the *Design* is only to deal with particular Persons, and promote the Work of *making Profelytes*.

What he saith in the 16th Page is very well indeed, and like a true Catholick, and had he and his Friend, and the rest of the Missioners, been true to it, we should have had none of this Contention at this time; but it is all to be look'd upon, but as a wheedle and banter, while they persist in their Obstinacy, and will not give up the Cause, they are not able fairly to maintain, but seek to support it by such Tricks and Devices. If they be engaged by an *inconsiderate Oath*, there is no Remedy, but a true Repentance, and doing right to the Truth, which they have wrong'd.

CH A P. II.

Of the Pope.

UNDER this Head, of so great Import, there are several Controversial Points, which have occasioned great Heats, and helpt to keep open the Breach between the two Churches. These I shall set down in order, and having considered 'em in short, shall then apply the Rule to 'em, and see what is the Result.

Quest. I. Whether the Pope be infallible in his Definitions and Doctrines, so that all who are in Communion with him are bound to receive, and believe them, as unquestionable Truths.

This, in a great part, is so taught by *Bellarmin*; and if the Point were, upon what Terms we were to be in Communion with *Bellarmin*; it is certain it could not be, but by subscribing such an Infallibility. But our Question is about the Communion with his Church: And having found, upon strict Examination, that the Church in Communion with the See of *Rome*, requires no Assent to such a Papal Infallibility; That it is not so much as

mention'd in the Definition of the Council of *Florence*, in which the Controversie of the Papal Authority and Prerogative, was profess'dly and fully discuss'd; That it is not in the *Formula* of Faith, set forth by Pope *Pius IV.* Collected out of the Council of *Trent*, and of which all promoted to Church Dignities, are oblig'd to make a solemn Profession; That it is not propos'd to such as are admitted Members into that Communion; That it has no Place, either in their Catechism *ad Parochos*, nor in other Catechisms, which are for the general Instruction of the People: Having found likewise, that *Bellarmin* (*l. de Rom. Pont. c. 11.*) owns five Eminent Doctors positively denying this Infallibility of the Pope, without being censur'd by their Church for their such Tenets; That the famous *Launojus* (291. *Ep. To. 4. Ep. ad Hen. Barillonum*) reckons up twelve Universities, *Bononia, Pavia, Siena* in *Italy*, *Lovain* in *Belgia*, *Colen*, and *Hertford* in *Germany*, *Vienna* in *Austria*, *Cracow* in *Poland*, *Anjon, Orleans, Toulouse*, and *Paris* in *France*, and besides these numerous Bodies, seven and fifty single Writers, amongst which are many eminent Bishops, Arch Bishops, and Cardinals, (*Id. To. 3. Ep. 2. ad Christoph. Fauveum*) viz. Seventeen of the *Parisian* School, three of the *Spanish*, one of *Oxford*, five *Germans*, and no less than one and thirty in *Italy* alone, all Profess'dly writing against this Infallibility of the Pope, without any Censure pass'd against them from that Church; having found, I say, this, it seems evident from hence, that this Papal Infallibility is no Term of Communion with that Church; that it is no more than a Matter of Opinion, and not of Faith; and consequently, that according to our first Rule, this Question ought to be laid aside by the Lovers of Peace, and not made an Obstruction to Catholick Communion, since within the Communion of the *Roman* Church, this Infallibility of the Pope may be, and is as stiffly oppos'd, as by those that are out of it; and why then should our undue Heats be kept up upon this account, whereas that Church obliges not its Members to Assent to any such Doctrine?

Quest. II. Whether those in Communion with the Church of *Rome*, are bound to believe Virtue to be wicked, and Vice to be good, if it shall please his Holiness to say so?

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This is no where declar'd in the Councils of *Florence*, or *Trent*; it has no Place in any *Profession* of their Faith, it is not taught in their *Catechisms*, it is no where propos'd as a *Term* of Communion. But the full Account of this is, that it is an Expression of *Bellarmin*. (*de Rom. Pont. l. 4. c. 5.*) Who carries the Popes Infallibility so high, that he says, 'tis impossible for the Pope so to Err, as to declare Virtue to be Wicked, and Vice to be Good: And to prove this, *ab Inconvenienti*, he thus argues; If this Infallibility be not granted in the Pope, then it would be attended with this Fatal Consequence, That if he should declare Virtue to be Bad, and Vice to be Good, all would be bound to believe it; having first supposed it impossible he should ever make such a Declaration. In the same manner, as if any one, to prove that the Scripture cannot Err, in commanding Vice, or forbidding Virtue, should say, we be bound to believe Virtue to be Evil, and Vice to be Good, because we are bound to believe that to be Evil which the Scripture forbids, and that Good which it commands. In which manner of Arguing, *ab Inconvenienti*, there is no Absurdity, it having been before Establish'd as a certain Truth, that it is impossible it should so Err. Here is the History of this Point; and it being here evident, that the present Question, as to the Affirmative, is not so much as a common Opinion among the Writers of the *Roman* Communion, but only a way of Arguing made use of by one Author, at the same time supposing it to be impossible, it seems but Just, that this Controversie should be laid by, according to our first Rule, and not made an Obstruction to a common Union, since within the Communion of the *Roman* Church as well as out of it, there is the same Liberty of maintaining this Proposition, as a certain Truth, that if in Fact the Pope should at any time declare Virtue to be Wicked, and Vice to be Good, all are strictly bound in Conscience not to believe him, nor adhere to him in such a Declaration. Thus I find this difficultly Expounded by one of their own Writers.

Quest. III. Whether the Pope be such an Universal Infallible Guide, that the whole Church depends in an Arbitrary manner upon his Orders and Decisions, so as to be Paramount, and Superiour to General Councils?

So high as this, *Bellarmin* seems to carry the Papal Supremacy, and there's no being in Communion with him, but on these Terms. But as to the *Roman Church*, which is the Subject of my Enquiry, there is no Assent requir'd to any such Doctrine. There is no such Doctrine declar'd, either in the Council of *Florence*, or *Trent*; it is not contain'd in the *Profession of Faith*, which is offer'd to all Benefic'd Persons, as a Test of their being Orthodox in the Belief of that Church. It is not in their Publick *Catechism*, compos'd for Instructing the People in the Faith of their Church. The Assent to such Doctrine is neither Impos'd, or Demanded of any that are admitted into that Communion. And this seems enough to conclude it to be no matter of *Faith*, but only *Opinion*, in which every one is left with the Liberty of Judging for himself, and consequently, according to our first Rule, this Question ought to be insist'd on. But however, to give some farther Evidence of its being no more than an Opinion, I will add, That I find the Council of *Pisa* held by many as General, shew'd it self in Fact, not to be of *Bellarmin's* Judgment. Whilst it first depos'd *Benedict XIII.* and *Gregory XII.* and afterwards Elect'd *Alexander V.* into their Place, which Council was by the same *Alexander* twice Confirm'd. Secondly, That the Councils of *Constance* and *Basil*, have expressly in Terms declar'd the Supream Power of the Church Militant under Christ, over all the Faithful, even over the Pope himself, to be in general Councils; as to desiring Matters of Faith, abolishing Schisms and Reforming the Church, both in the Head and Members, and that all Persons whatever, and amongst others, the very Pope himself, is bound to Obey, and be Subject to their Decrees. *Conc. Const. Sess. 4. and 5. Conc. Basil. Sess. 3.* Thirdly, That it has been a Practice to appeal from the Bulls of divers Popes to a Future general Council. The University of *Paris* has thus Appeal'd four several times. The Emperor *Charles V.* made a like Appeal; and several Others, are recorded by *Richerius Hist. Conc. Constant. p. 259. Edit. Colon. in 4to.* Fourthly, That *Launojus* has alledg'd the Testimonies of Thirty Five Popes, for the Superiority of Councils over the Pope. *P. I. Ep. ad Hieron. Sambavium.* Fifthly, That in the Decree of the Council of *Florence*, the Exercise of the Papal Power, whatever it be, is limited, and tied to the

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Observation of Oecumenical Councils, and the sacred Canons, and consequently subjected to them. *Quemadmodum & in gestis Oecumenicorum Conciliorum, & in Sacris Canonibus Continentur*: which are the Words of the said Decree. Upon all which it seems plain, that the Arbitrary Power of the Pope, in his Decisions, and Government of the Church, is not a matter of Faith, in that Church: But that it is maintain'd by *Bellarmin*, so the contrary, is as positively asserted by others of his Church, and consequently, That it is only a Polemical Question, in which every one has the Liberty of Judging for himself, and therefore by our first Rule, not to be made an Obstruction to Communion. And were the Negative Part so Temerarious and False, as *Bellarmin* censures it, yet since he is censur'd as severely by others for this his Censure; *Veron. Rul. of Faith. c. 4.* Since neither side is any where impos'd by that Church, still according to our Second Rule, this Question ought not to be insisted on; because which ever side is in an Error, yet the Communion of the Church is so open, that it may be join'd with, without professing or giving any Assent to such Error.

Quest. IV. Whether the Pope has a Power over Temporals, so as to Depose Princes, and to absolve their Subjects from their Allegiance?

So *Bellarmin* asserts, and, under these Terms there's no Communicating with him: But as to his Church, the Terms of Communion are very different. For that do's not require Assent to any such Doctrine. 'Tis not in the Profession of Faith; It has no place in the Catechism *ad Parochos*; Nor other common Catechisms, compos'd for Instructing all in the Faith of that Church; It is not impos'd on any in that Communion, and therefore, according to our Second Rule; tho' never so erroneous, is not enough to hinder Communion.

The Proof of all this, *viz.* That the Deposing Doctrine is no part of the Faith of that Church, nor impos'd on any, seems very evident, from the great Numbers, not only of single Writers, but likewise of Universities in that Communion, which allow not of this Deposing Power, but strongly oppose it, as a Doctrine New, and Erroneous. Thus it is oppos'd by the whole *Gallican* Church, and was expressly condemn'd by Eight Universi-

ties in France, *An. 1626*, declaring *Santarellus's* Opinion of the Popes Deposing Power, as False, Erroneous, contrary to the Word of God, Pernicious, Seditious, and Detestable. To this add, That the Treatise of *Mariani, de Rege & Regis Institutione*, which speaks too favourably of the Deposing Power, had been long before censured and burnt by the Secular Authority at *Paris*, and disallowed by Decree of the Colledge of *Sorbon*. And as for single Writers, that joyn in opposing the Deposing Power, a large List of them may be seen Collected by a Reverend, and most Learned Bishop of our own Church, *Joannes Roffensis. de Porest. Tempor. Pap. l. 2. c. 1.* Where he sets down a great number of Canonists, Divines, Historians, &c. all Concurring in the same Sentiments, and afterwards concludes in these Words: *If we add those numberless Numbers of Bishops, Priests, Monks, Clerks, People, who notwithstanding all the Excommunications, Bulls, Depositions, Privations, Curses, Interdictions of Popes remain'd Constant, even to Blood, and Death, in their Allegiance to their Depos'd Princes; Quam pauci imo quam nulli sunt illi Septuaginta Bellarminiani Authores, si cum illis Catholicissimis & constantissimis Fidelibus Conferantur. How few, or rather, how none, will these Seventy Bellarminian Witnesses, appear to be, when compar'd with those most Catholick, and constant Believers, even Bishops, who both before and after this Controversie begin, detested that Power or rather Tyranny? Out of which without looking farther, it must be confess'd that as Bellarmin, with many others, asserts the Deposing Power, so there are far more in the same Communion, who positively disown, and even condemn it, without being cast out of the said Communion, for holding such Doctrine contrary to the Popes Interest; and consequently, that the Deposing Power being no more than an Opinion of some in that Church, and no matter of Faith, there ought to be no breach of Communion upon this account, according to our first Rule, it being as free for those in that Communion to deny the Deposing Power, as for those, that are out of it.*

Quest. V. Whether the Deposing Doctrine being asserted in *Gratian's* Decrees, and the Canon Law, do's not make

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make it an Article of Faith, or oblige all of that Communion to Assent to it?

I find *Gratian's* Decrees to be the Work of a private Author, who can claim nothing of Faith, as *Veron's Rule of Faith* in terms declares c. 2. It having likewise many mistakes, as the same *Veron* asserts, and which is farther manifested by *Antonius Augustinus*, Arch-Bishop of Arragon, in his Dialogues *de Emendatione Gratiani*. So that the Certainty of Faith cannot be built on such a Foundation. The same is the Fate of the whole Canon Law, in which *Bellarmin* himself acknowledges several Errors. *De Rom. Pont.* 1. 4. c. 12. And *Canus*, tho' a great Asserter of the Canon Law, do's not only confess, That the being of any Position in the Canon Law, do's not conclude it to be a Doctrine of Faith, but likewise acknowledges, that several Decretals therein contain'd, have been by other succeeding Popes, and upon better Advice, repeal'd, and the quite contrary establish'd. *Loc. Theol.* 1. 5. c. 5. in *Resp. ad ult.* & 1. 6. If then all such Decretals as are in the Canon Law, are not propos'd nor esteem'd, as of Faith, nor impos'd on any in that Communion, the Contents of them, according to our First and Second Rules, are not to obstruct a Common Union.

Quest. VI. Whether the Practice of this Doctrine in several Popes, who have Depos'd Emperors, and Kings, do's not prove it to be a Doctrine necessarily to be believ'd by all in that Communion?

There is no Rule in that Church, which obliges the Members even to approve, much less believe all that is practis'd by their Popes. *Bellarmin* himself, who would make the Pope infallible in *Cathedra*, do's not pretend to exempt him from Error in *Fact*; and as for all the others of that Communion, whom we reckon'd above, Dissenting from *Bellarmin*, these unanimously declare the Pope to be Fallible in all other Cases, except when joyn'd with the whole Church, and that too with relation to *Credenda* only, and not to matters of Fact, or matters of Discipline, or in Framing Laws not necessary to Salvation. For in these, they say, both Pope, and General Councils may err: And that no National Church is oblig'd to receive what is Decreed by such Councils, except only as to *Credenda* but not as to Laws, and Discipline.

pline. And this is, in Fact, the Practice of that Church. Hence it must be own'd, that what was decreed, or practis'd by the Pope, Separate from such a General Council, is of a much Inferior Rank, in whatever concerns Discipline, and Practice; and consequently, that there are none oblig'd to receive, or approve such his Practices now mention'd. And therefore there is found no Obligation upon those in the Popes Communion, of Approving, or Assenting to all, his Holiness do's; 'tis not so much as requir'd of Bishops in that *Formula* of Obedience, which they take at their Consecration, neither has it Place in any Profession of Faith. But on the contrary, all in that Communion are at Liberty of Dissenting from such Usurpations of the Pope. And accordingly I find the Subjects of Depos'd Princes continuing Faithful in their Allegiance to them after such Sentence of Deposition pronounc'd against them, and this both of Bishops, Priests, Monks, Clergy and Laity, even to the loss of their Lives, in asserting the Rights of their Prince, notwithstanding all the Interdicts of the Popes to the contrary; as has been now evidenc'd from the Testimony of our learned *Roffensis Contr. Bell. 1. 1. c. 8.* and from *Caron Remonstr. Hibern. Part. 2. c. 6, 7.* Where likewise may be seen a List of several Councils of German, French, and Italian Bishops, condemning the Depositing Doctrin, and even the Author of it, *Gregory VII.* Upon which there can be no surprise in what a Learned Modern (who has made sufficient enquiry into all these Matters) declares, *That the Depositing Doctrin is rather taught by the Court, than Church of Rome. Regal. p. 163. Ed. 1.* Whence it must be own'd whilst in that Communion there appears so strong an opposition against the Depositing Doctrin, and even against all the Practice of such Popes, as have acted by it, That neither the Doctrin, nor Practice are matters of Faith in that Communion, nor Impos'd on any, and consequently however Erroneous the Doctrin, or Corrupt the Practice be, yet still according to our Second Rule, this ought not to be made a Cause of Separation, since there may be Communion with that Church without professing such Errors, or partaking in such sinful Practices.

Quest. VII.

Quest. VII. Whether the Deposing of *Frederick II.* Emperour by *Innocent IV.* in the First Council of *Lyons*: Or the third Canon of the great Council of *Lateran*, in favour of the Deposing Power, be Proof of the necessity of this Seditious Doctrin being abetted by all in Communion with that Church?

The great Numbers of both *Clergy*, and *Laity* in that Communion, disapproving, and even in Terms, condemning the Deposing Power, is Argument enough, that they don't believe themselves oblig'd by any thing that pass'd in the foresaid Councils of *Lyons*, or *Lateran* to approve that Doctrin so pernicious to all Princes. The Reasons they give of not being so oblig'd, are these. First as to the Deposition of *Frederick II.* That that Act of Deposition was only a *Judicial Sentence*, in a particular Case involving many particular matters of Fact, of one particular Person. And that as it is not the Doctrin of their Church to hold even a general Council to be Infallible in any such meer *Judicial Sentence*; so their Church do's no where oblige them even to approve such a Sentence, much less to take it for a *Canon*, or *Rule* of their Faith: and consequently, that in their Communion, they are as much at Liberty of disapproving what there pass'd, as those that are out of it. However therefore this Doctrin be Erroneous, yet since being in that Communion, do's not oblige to the Professing such an Error, as 'tis evident by matter of Fact, hence according to our Second Rule, this Question, as to the Council of *Lyons*, may be laid by, and occasion no difference between us: it being above dispute, that we our Selves cannot more zealously condemn this Opinion, than the *Gallican Church* do's, who besides the Doctrin, have utterly exploded the whole Volume of the Canon Law, call'd *Sextus Decretalium*, when *Boniface VIII.* had inserted that fatal Sentence against *Frederick*. And so, as to the 3d Canon of *Lateran*, They do not think themselves oblig'd to believe, or even approve the Deposing Doctrin, upon any thing that is there deliver'd, and here I set down the Reasons, they give for this. First, because those *Lateran Canons* are suspected as Spurious, as 'tis own'd by our famous *Roffensis. De Pot. Pap.* l. 1. c. 6. and by Arch-Bishop *Bramhall* in his *Schism Guarded*. Secondly. There is not a Word in

that Canon against Prince or King, or any Supream Lord whatever, but only Feudataries. Thirdly the Fathers in ordering the Pope to Depose Feudataries, acted on the Authority of the Supreme Temporal Lords of the Fee, who were present by their Embassadors, and were consenting to it, for raising Money to carry on the Holy War, and for keeping Peace in their Absence in the Holy Land. Lastly, It is only a Canon of Discipline, in which *Faith* is not concern'd, which no Nation is oblig'd to receive; and consequently, which lays no Obligation upon Conscience to assent to it. 'Tis not my Business to examin into these Reasons, but Matter of Fact is Proof enough, that they believe themselves no ways oblig'd in Conscience by that Canon, since in *Germany* and *France*, they have acted contrary to the Deposing Sense of it. Whatever therefore their Reasons be, 'tis enough for our present Purpose, that both Clergy and Laity, abiding in that Communion, condemn the deposing Doctrine with all the bad Practices; and therefore since the being of that Communion does not oblige any to partake in such Errors, or corrupt Practices, according to our Second Rule, such Errors and Practices, ought not to be made the occasion of Disunion.

Quest. VIII. Whether a Nation that owns the Popes Authority, can be Free from Slavery?

I set down the Judgment of others relating to this Subject: And First, I find an eminent Prelate of our own Church, Arch-Bishop *Bramhall*, relating the Fundamental Laws of *France*, and the Liberties of the Gallican Church; and as to the Civil Government, these are some of them:

1. The Pope cannot Command, or Ordain any thing directly, or indirectly, concerning any Temporal Affairs, within the Dominions of the King of *France*.

2. No Command whatsoever of the Pope, can free the *French* Clergy from their Obligation to obey the Commands of their Sovereign.

3. The Commissions and Bulls of the Popes Legates, are to be Seen, Examined, and Approved by the Court of Parliament, and to be Registred and Publish'd with such Cautions and Modifications, as that Court shall judge expedient for the good of the Kingdom; and to be executed according to the said Cautions, and not otherwise.

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4. The Prelates of the *French Church*, (altho' Com-manded by the Pope) for what Cause soever it be, may not depart out of the Kingdom without the Kings Com-mand or Licence.

5. The Pope can neither by himself, nor by his Dele-gates, Judge of any thing, which concerns the State, Pre eminence, or Privilege of the Crown of *France*, nor of any thing pertaining to it. Nor can there be any Question, or Process about the State, or Pretension of the King, but in his own Courts.

6. Papal Bulls, Citations, Sentences, Excommunica-tions, and the like, are not to be Executed in *France*, without the Kings Command or Permission: And after Permission, only by the Authority of the Pope, to shun Confusion, and Mixture of Jurisdiction.

7. Neither the King, nor his Realm, nor his Officers can be Excommunicated, or Interdicted by the Pope, nor his Subjects absolv'd from their Oath of Allegiance.

8. The Pope cannot Impose Pensions in *France* upon any Benefices, having Cure of Souls; nor upon any o-thers, but according to the Canons, according to the Express Condition of the Resignation, or *ad redimendam Vexationem*.

9. Ecclesiastical Persons may be Convented, Judg'd, and Sentenc'd before a Secular Judge; for the first grie-vous or enormous Crime, or for lesser Offences after a Relapse, which renders them Incurable in the Eye of the Law.

10. All the Prelates of *France* are oblig'd to Swear Fealty to the King, and to receive from him their In-vestitures for their Fees, or Mannors.

He adds several others of the like Nature; and by ma-ny Instances shews in these very Words, That the Kings of *France*, with Peers, Parliaments, Embassadors, Schools, and Universities, have all of them in all Ages affronted and curb'd the *Roman Court*, and reduc'd them to a right Temper and Constitution, as often as they deviated from the Canons of the Fathers, and Encroach'd on the Liberties of the *Gallican Church*; whereby the Popes Jurisdiction in *France* came to be meerly Discretionary, at the Pleasure of the King, And notwithstanding this, the Kings of *France* are acknowledged by the Popes themselves, to be the most Christian, the Eldest Sons of

of the Church, and Protectors of the Roman See. So this Prelate. *Just. Vindic. of the Ch. of Eng. Disc. 3. ch. 8*

In the same Chapter, he gives as many Instances of the *German Emperors* in maintaining the Rights of the Empire, notwithstanding all Opposition made against them by the Pope, and sets down the Protestation of the Electoral Colledge, and other Princes of the Empire, mentioned in their Letter sent to Pope *Benedict XII. viz.* That they would Maintain, Defend, and Preserve Inviolable, the Rights, Honours, Goods, Liberties and Customs of the Empire, and their own Electoral Right, belonging to them by Law, or Custom, against all Men, of what Pre-eminence, Dignity, or State soever, notwithstanding any Perils, or Mandates, or Processes whatsoever.

He goes on, shewing the same at large, of the King of *Spain*, both as to *Spain*, *Flanders*, and *Sicily*, as likewise of the King of *Portugal*, and of the State of *Venice*, all maintaining the Rights and Liberties of their Respective States with as much Opposition to the Pope, as to any other Invader whatever. He inserts likewise of *England*, in the time of owning the Popes Authority, That the Popes Decrees never had the Force of Laws here, without the Confirmation of the King, witness the Decrees of the Council of *Lateran*, as they are call'd. That the Kings of *England* suffer'd no Appeals to *Rome*, out of their Kingdoms, no *Roman* Legates to enter into their Dominions without their Licence, and declar'd. the Popes Bulls to be void. And having thus run thro' all Nations, he thus concludes: *We have said enough to shew, That all Christian Nations do Challenge the Right to themselves, to be the last Judges of their own Liberties and Priviledges.* And thus gives his Opinion in Answer to this Eighth Question; That all Nations which own the Pope, are Judges of their own Liberties, and have on all Occasions, asserted them with as much Freedom against the Pope, as against any other Invader.

Hugo Grotius, who spar'd no Pains in informing himself of all these Matters in the Difference of Churches, and therefore is fit to be heard as an Evidence, gives likewise his Opinion in a few Words, as to this Point. *The Authority, says he, of the Roman Bishop would not have seem'd*

seem'd so Formidable to Dr. Hall, that he should therefore cast off all hope of Reconciliation, had he known how ready the Remedies are in France and Spain, to restrain the Pope from Invading the Rights, either of the King, or Bishops. Judgment of Religion, Lond. 1653. A full Answer in a few Words.

Quest. IX. Whether a National Church, that owns the Pope, can maintain its National Rights, and Liberties, without being enslav'd by Rome.

Here again we must hear the Opinions, or at least the account given by the now mention'd Arch-Bishop *Bramhall*, and *Grotius*. The Former relating to the Immunities of the *Gallican* Church amongst other Articles, sets down these: 1. That the Spiritual Authority, and Power of the Pope is not Absolute in *France*, but Limited, and Restrain'd by the Canons and Rules of the Ancient Councils of the Church, receiv'd in that Kingdom. Where observe, First, That the Pope can do nothing in *France*, as a Sovereign Spiritual Prince, with his *Non Obstantes*, either against the Canons, or besides the Canons. Secondly, That the Canons are no Canons in *France*, except they be receiv'd.

2. The most Christian King has had Power at all times, according to the Occurrence, and Exigency of Affairs, to Assemble, or cause to be Assembled Synods Provincial, or National; and therein to treat, not only of such things as concern the Conservation of the Civil Estate; but also of such things as concern Ecclesiastical Order and Discipline in his own Dominions, and therein to make Rules, Laws, Ordinances, in his own Name, and in his own Authority.

3. The Pope cannot send a Legate *a latere* into *France*, with Power to Reform, Judge, Collate, Dispense, or do such other things, accusom'd to be Specified in the Authorative Bull of his Legation, except it be upon the Desire, or with the Approbation of the most Christian King. Neither can the said Legate execute his Charge, until he has promised the King in Writing, under his Oath, upon his Holy Order, not to make use of his Legantine Power, in the Kings Dominions, longer than it shall please the King. And that so soon as he shall be admonish'd of the Kings Pleasure to forbid it, he will give it

it over. And that whilst he does use it, it shall be Exercised conformable to the Kings Will, without attempting any thing to the Prejudice of the Decrees of General Councils, or the Liberties and Priviledges of the *Gallican Church*, and the Universities of *France*.

4. All Bulls and Missives, which came from *Rome* to *France*, are to be seen and visited, to try if there be nothing in them prejudicial in any manner to the Estate, and Liberties of the Church of *France*, or to the Royal Authority.

5. The Courts of Parliament, in case of Appeals, as from Abuse, have Right and Power to declare Null, Void, and to revoke the Popes Bulls, and Excommunications, and to forbid the Execution of them, when they are found contrary to Sacred Decrees, the Liberties of the *French Church*, or the Prerogative Royal.

6. General Councils are above the Pope, and may depose him, and put another in his Place, and take Cognizance of Appeals from the Pope.

7. All Bishops have their Power immediately from Christ, not from the Pope, and are equally Successors of *St. Peter*, and the other Apostles and Vicars of Christ.

8. The Pope cannot exempt any Church, Monastery, or Ecclesiastical Body, from the Jurisdiction of their Ordinary, nor erect Bishopricks into Arch-Bishopricks, nor unite them, nor divide them, without the Kings Licence.

As to *Germany*, he gives a full Relation of the Emperors calling Synods, of reforming Innovations by such Synods, of reforming the Excesses of the *Roman Court*, and other Ecclesiastical Innovations and Abuses.

As to the King of *Spain*, he says, That by himself and delegates, whom he substitutes, he Judges, and Punishes all Ecclesiastical Crimes, even in Cardinals, which Inhabit *Sicily*, he suffers no Appeals to *Rome*, he admits no Nuncio's from *Rome*. That *Charles V. An. 1534.* renewed an Edict of his Predecessors at *Madrid*; That Bulls, and Missives sent from *Rome*, should be Visited, to see they contain'd nothing in them Prejudicial to the Crown, or Church of *Spain*; which was strictly observ'd within the *Spanish Dominions*. That *Alexander Castracan* was disgrac'd, and expelled out of *Spain*, for publishing the Popes Bulls, and that the Papal Censures were declar'd void; and that the Popes Delegates have been banish'd

out

out of that Kingdom, for maintaining the Priviledges of the *Roman Court*. The like he relates of *Flanders* and *Venice*.

Then, as to *England*, he says, The Kings of *England* in their great Councils did make themselves the last Judges of the Liberties, and Grievances, and Necessities of their People, even in Cases Ecclesiastical, not the Pope. That the Pope could do nothing here, either against the Canons, or besides the Canons. That the Canons are no Canons here, except they be receiv'd, and then adds, This same Priviledge was anciently Radicated in the Fundamental Laws of *England*.

Let *Grotius*, in a few Words conclude, who in the Book cited above, says, That the King of Great Britain enjoys no Power concerning things, and Persons Ecclesiastical, which the King of *Sicily* hath not also.

Here then, as to these Two last Questions, tho' I do not say, that according to our Rules, they are, or may be laid aside; yet if we take the Opinion of these two great Men, who made it their Business to examin into this whole matter, and have Evidence of *Fact* to confirm their Opinion, it must be own'd, that all those Nations, which own the Pope are provided with sufficient Power, and means, to maintain, defend, and secure all Rights, Liberties and Priviledges both of Church and State; and that however pretending Popes have taken the Advantage of weak and yielding Princes, yet that resolute Princes have again recover'd all such Rights, and that no such Nation need to suffer upon this account, but those that will.

Quest. X. Whether the Bishop of *Rome* as Prime Patriarch, has Power over all Churches, or as Patriarch of the West, has any Right of Power over all Western Churches?

Having consider'd so many Questions concerning the Pope, there seems to be none, which need to obstruct a Catholick Communion, but only this. And this according to the Articles of our Church, we cannot easily subscribe, Now this whole Controversie being reduc'd to one single Question, were it not to be wish'd, that those, in whom the Authority of our Church is lodg'd, wou'd upon the motive of a General Peace, and healing the Wounds

Wounds of divided Christendom, see, if there be any possible Accommodation to be found for this Point?

'Tis certain there's none to be found for that Universal, and unlimited Supremacy, which some Popes have taken upon them. There's none to be found for those Encroachments of the *Roman Court*, and its Flatterers, by which they have endeavour'd to Subject both Princes, and National Churches to their Arbitrary Power. There's none to be found for that *Universal Episcopacy* claim'd by *John Patriarch of Constantinople*, and condemn'd by *Gregory the Great*, as contrary to the Gospel, and a Scandal to the Universal Church. In this Sense to oppose the Pope, and his Supremacy, must be the Interest of all States, and Churches, and there can be no Closing with him herein, since we find not only the whole Gallican Church, but likewise many other Nations, and Princes, both with Arguments and Arms, resolutely opposing this Degree of unlimited Supremacy, and notwithstanding all the *Roman Thunder* of Excommunication and Interdicts, have stood their Ground, and still been acknowledg'd to be in Communion with that See; the Question is, whether there be any other Primacy, or *limited Supremacy*, in which for publick Peace, we may concur, while we oppose that which is unlimited with all the Usurpations and Encroachments of it.

We find, that King *James I.* own'd the Pope to be Patriarch of the West, and the Church of *Rome* to be our Mother. Thus in a publick Speech to his Parliament, *An. 1603.* *I acknowledge, saith he, the Church of Rome to be our Mother Church.* And in his Premonition to all Christian Monarchs: *Patriarchs, I know, were in the time of the Primitive Church, and I likewise reverence that Institution for Order sake. And for my self (if that were y^e the Question) I would with all my Heart give my Consent that the Bishop of Rome should have the first Seat: I being a Western King would go with the Patriarch of the West. And for his temporal Principality over the Signory of Rome, I do not quarrel it neither; let him in God his Name be Primus Episcopus inter Omnes Episcopos, and Princeps Episcoporum, so it be no otherwise but as Peter was Princeps Apostolorum.* And with respect to this, we might consider what he had there said a little before about the Oath of Allegiance: *The Lower House of Par*
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liament at the framing of this Oath, made it to contain, That the Pope had no Power to excommunicate me: which I caused them to reform; only making it to conclude, That no Excommunication of the Popes can warrant my Subjects to practice against my Person or State; denying the Deposition of Kings to be in the Popes Lawful Powers; as indeed I take any such temporal Violence to be far without the Limits of such a Spiritual Power as Excommunication is. The same in Effect is in, The due way of Composing the difference on Foot, preserving the Church; according to the Opinion of Herbert Thörndike.

Now then the great Question is, concerning the Primacy over all Christendom. And here, since his Majesty was for having the Pope to be as much over all other Bishops, as St. Peter was over all the other Apostles, let us see how high the Church of England, has set this Superiority of the Chief Apostle, in the Collect for his Day: O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent Gifts, and commandest him earnestly to feed thy Flock; make, we beseech thee, all Bishops and Pastours diligently to preach thy holy Word, &c. Here St. Peter, among many excellent Gifts, has his Power founded upon those Words Pasce Agnos & Oves, as being then particularly commissioned to feed the whole Flock of Christ. And 'tis in due proportion to this, that all other Bishops and Pastours are to Preach. So also in the Gospel for that Day, we have St. Peter's glorious Profession occasioned by our B. Saviour's Question put to his Apostles, and a gracious Return thereto: He saith unto them, but whom say ye that I am? And Simon Peter answerd and said, Thou art Christ the Son of the Living God. And Jesus answer'd and said unto him, Blessed art thou Simon Bar jona: for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter; and upon this Rock I will build my Church; &c. Look then into the Collects, and Gospels, for the other Apostles, and see whether this Honour is there given to St. Paul, or to St. James, or to any else; whom Humourists, and factitious Men, have at any time, set up to stand in Competition with St. Peter.

Some Learned Writers we have, who propose a Catholick Communion between all Christian Bishops of the World, by joining with the Bishop of Rome, but seem not willing to allow more to him, than a Precedency of Order. Mr. Thorndike, before named, a Learned Man of our own Church, seems to plead for a Pre-eminency of Power, and not only a Precedency of Rank, having been acknowledg'd originally in the Church of Rome. *Epil. l. 3. c. 20. p. 179.* And *Spalatenfis* concurs herein. *De Rep. Eccl. l. 4. c. 9. n. 1. 15, 16.* And *Grotius* goes yet farther. 'Tis well known, how industrious he was in examining into the Root of all our Divisions, how zealous for composing them, and that he had a great Advantage above thousands, in proposing means, for bringing things to the Conclusion of a happy, and general Peace. This great Man thus qualified, in his last Work, written not long before his Death, makes this positive Declaration, That there can be no Hopes of uniting Protestants, except they are first united with that Church, which is in the Communion with Rome; owning at the same time a kind of Authoritative Primacy in the Pope, which is the Ground of that Church's being united, and is no occasion of the Separation, that has been made from it. I give his own Words.

Restitutionem Christianorum in unum idemq; Corpus, semper optatam a Grotio, sciunt, qui eum norunt. Existimavit autem aliquando, incipi posse a Protestantium inter se Conjunctione. Postea vidit, id plane fieri nequire; quia, praterquam quod Calvinistarum ingenia ferme omnium ab omni pace sunt alienissima, Protestantes nullo inter se Communi Ecclesiastico regimine Sociantur: Qua Causa sunt, cur facile Partes in unum Protestantium Corpus Colligi nequeant; immo & cur Partes aliæ atque aliæ sint exsurrectura. Quare nunc plane ita sentit Grotius, & Multi cum ipso, non posse Protestantes inter se jungi, nisi simul jungantur cum iis, qui Sedi Romanae coherent, sine qua nullum sperari potest in Ecclesia Commune Regimen. Ideo optat, ut ea Divulso, qua Evenit, & Causa Divulsiōis tollantur. Inter eas Causas non est Primatus Episcopi Romani Secundum Canonis, fatente Melanthonē, qui eum Primatum, etiam necessarium putat ad retinendam unitatem. Close of last Repl. to River. Apol. Discuss. Which in English is thus rendred. As many as know Grotius, know this of him, that he has always de-

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desir'd that Christians should be again united into one and the same Body. He was once of opinion that this might have been begun, by uniting Protestants with one another; afterwards he saw this was impossible, not only because the Disposition of the Calvinists is averse to Peace, but, for that Protestants have no common Church Government, in which they are joyn'd; which are the Reasons that the several Divisions of the Protestants can never meet into one Body, but still more and more Divisions will be made. Wherefore *Grotius* is now absolutely of this Judgment, and many others concur with him in the same Sentiments, That Protestants cannot be united among themselves, except they are united together with those who are in Communion with the See of *Rome*. Hence it is his Wish, that the Separation which has been made, and the Causes of Separation, were taken away. Amongst these Causes, the Primacy of the Bishop of *Rome*, according to the Canons, is not to be reckon'd; as *Melanchthon* likewise confesses, who is of opinion, That that Primacy is even necessary for preserving of Unity. The same he had in part declar'd before, in his first Reply to *Rivet. ad Art. 7. Qua vero est causa, cur qui opinionibus dissident inter Catholicos, maneant eodem Corpore non rupta Communionem; contra qui inter Protestantes dissident, idem facere nequeant, utrumque multa de dilectione Paterna loquantur? Hoc qui recte expendit, inveniet quanta sit vis Primatus.* What is the Reason, says he, that those among the Catholics, who differ in Opinion, still remain in the same Body, without breaking Communion, and those among the Protestants, who disagree, cannot do so, however they speak much of Brotherly Love? Who ever will consider this aright, will find how great is the Effect of Primacy.

This we have from *Grotius*, and it was as you see noted even in his Legacy to divided Christendom; directing them how their many unhappy Schisms are to be heal'd. In this he owns a Primacy in the Bishop of *Rome*, and this not of Order only, which is little more than Honorary, Ceremonial, and Ineffectual; but such as unites, prevents Schisms, is a *Commune Regimen*, a common Government, is according to the Canons, and has so much Authority, that Unity cannot be preserv'd without it. He declares likewise, that such a Primacy according to the Canons, has been no Cause of dividing Churches, and

at the same time wishes, That all Protestants would unite in the acknowledgement of such Authoritative Primacy; so that 'tis evident, according to the Judgment of this Great Man, there is such a Primacy, which those of the Reformation may own, and without which no Catholick Communion, no General Peace of Christendom, can be expected. I might have cited also *Melanchybon* himself in these Words; *Quem admodum sunt aliqui Episcopi qui sunt pluribus Ecclesiis*, &c. As certain Bishops preside over many Churches, so the Bishop of *Rome* is President over all Bishops. And this Canonical Policy no wise Man, I think, does or ought to disallow. For the Monarchy of the Bishop of *Rome*, is in my Judgment, profitable to this end, that Consent of Doctrin may be retained. Wherefore an Agreement may easily be Established in this Article of the Popes Supremacy, if other Articles could be agreed upon. *Cent. Epist. Theol. Epist. 74.* Thus Great Men give their Opinions in this Matter, in which without proposing any thing, I wish God would inspire all Concern'd, to enquire into this Matter, and laying aside all prejudicial Thoughts, resolve upon making use of all Expedients of Peace, as far as Justice and Truth will give leave. For certainly, as it has been lately said by a Lover of Unity, *Whatever lawfully may be done, ought to be done, for the healing of any Schism.*

Observations upon CHAP. II.

Of the Pope.

THE Pope may be considered, as a Priest, a Bishop, an Archbishop, a Primate, a Patriarch, and the chief Patriarch. In none of these Capacities, except the last, is he more than any of the same Order, or Degree; And to determine, what his Power and Authority is as chief Patriarch, it is necessary to consider the difference of the Power and Authorities of the Inferiours. For it is manifest, that the Authority of a Bishop in his own Diocess is greater, than that of an Archbishop in that Diocess, or in any other, besides his

own

own peculiar Diocess, only the Authority of the Archbishop is *superior* in some particulars. But if the Bishop doth faithfully discharge his Office, the Archbishop hath little to do in his Diocess; And though the Archbishops Authority is superior to that of the other Bishops, yet is there an Authority, which every Bishop hath throughout the whole Catholick Church, but more especially throughout the whole Province or Nation in which he is Bishop; and the Authority of them all, that is, of the Body, is superiour to his, and they may Censure and Depose him for just Cause.

And all this is so natural, reasonable and necessary, for the well ordering of so great a Body, that it may well be concluded, to be the *Ordinance of God*, much more, than any Civil Government. And from this Principle may we certainly take a *just Estimate* both of the *Proper Authority* of the chief Patriarch, and also of the *Encroachments and Usurpations* of the Papacy; which they have been continually practising and promoting ever since that false Claim began by *Sozimus*, and prosecuted by his Successors, *Boniface* and *Celestine* about the Year 420. against the *African* Church, of hearing Appeals, which they claimed by Vertue of a Canon of the Council of *Nice*. Which is a great Evidence, that they did not then claim so much, as that of any *Superiour Authority of Divine Right*, which had they dared to have done then, it would certainly have produced the Judgment of the whole Catholick Church against them. But even that was more, than was allowed them then; and it was disproved by Examination of the most Authentick Records of that Council.

About 400 Years after that, came out a greater *Forgery of the Decretal Epistles* for the promotion of their affected Domination; But their Arrogating and Appropriating to themselves Titles and Things common to all, and by what Arts and Policies they rais'd themselves to that Grandure, they at last arriv'd to, and the Usurpations they have most monstrously exercised, is matter of Fact, notorious enough in History, and so well known, that I need not inlarge upon it.

‘ But as to the Contents of this Chapter, which is divided into 10 Questions, I shall dispatch what I have more to say in 2 or 3 Observations. But first, I think fit, to present the Reader with the Form of the Oath which is sworn to the Pope, out of the Pontificale Romanum, where it is three times at large, first, *De Consecratione Electi in Episcopum*, p. 69. and *De Pallio* p. 101. and *De Benedictione Abbatis*, p. 114. Edit. Rom. Typis Vaticanis 1645. fol.

The Form of the OATH.

1. I. N. Elect of the Church of N. from this Hour and forward will be Faithful and Obedient to Blessed Peter the Apostle, and to the Holy Roman Church, and to our Lord, the Lord Pope N. and his Successors entering Canonically.

2. I will not be in Counsel, or Consent, or Fact, that they lose Life, or Member, or be taken with any evil Caption, or that Hands be in any manner violently laid upon them, or any Injuries done to them, upon any pretended Colour.

3. The Counsel which they shall intrust me with, either by themselves, or their Puncio's, or Letters, I will not knowingly reveal to their Dammage.

4. I will be assistant to them to the retaining and defending the Roman Papacy, and the Regalia of St. Peter against all Men, saving my own Order.

5. I will treat the Legate of the See Apostolick honourably in going and returning, and will help him in his necessities.

6. I will take care to preserve, defend, augment and promote the Rights, Honours, Priviledges and Authority of the Holy Roman Church of our Lord the Pope, and his Successors aforesaid.

7. Nor will I be in Counsel, Fact or Treaty, wherein any thing shall be contrived disadvantageous against

against our Lord himself, or the same Roman Church, or prejudicial to their Persons, Rights, Honour, State or Power. And if I shall know, such things to be treated or procured by whomsoever, I will hinder it all I can, and will signifie it as soon as possible, to the same our Lord, or some other, by whom it may come to his Knowledge.

8. The Rules of the Holy Fathers, and Decrees, Ordinances or Dispositions, Reservations, Provisions and Mandats Apostolical I will with all my Power observe, and cause them to be observed by others.

9. Hereticks, Schismatics and Rebels to the same our Lord, or to his Successors aforesaid, I will persecute and impugn according to my Power.

10. I will come to Council when call'd, unless I be hindered by some Canonical Impediment.

11. I will my self visit the Threshold of the Apostles every three Years, and give Account to our Lord and his Successors aforesaid, of all my Pastoral Office, and all things any way belonging to the State of my Church, to the Discipline of Clergy and People, and lastly to the salvation of the Souls committed to my Trust.

12. And on the other side I will most humbly receive and most diligently execute the Apostolick Mandats. But if I shall be detained by any lawful Impediment, I will fulfill all the things aforesaid by a certain Messenger, having a special Mandate for it, either of the Body of my Chapter, or other in Ecclesiastical Dignity, or otherwise having a Patronage, or all these failing, by some Priest of my Diocels, and for want of any of them, by any other Presbyter, Secular or Regular, of approved Probity and Religion, fully instructed of the matters aforesaid. But of such Impediment I will inform the Cardinal Proponent of the Holy Roman Church in the Congregation of the Sacred Council by lawful Persons, to be sent by the Messenger aforesaid.

13. But the Possessions belonging to my Table I will not Sell, nor Give, nor Mortgage, nor grant in Fee, or alienate in any manner, though with consent of the Chapter of my Church, without consulting the Bishop of Rome. And if I shall yield to any Alienation, I shall thereby incur the Penalties contained in a certain Constitution, let forth thereupon. So help me God, and these Holy Gospels of God.

‘ This is a *prime piece of Popery*: and if it be inquired of what Antiquity it is in the Church, tho’ *Baronius* concerning an Oath said to be taken by *Boniface* Bishop of *Mentz*, to *Gregory II.* *An.* 723. saith it was then used to be taken by *all Bishops ordained*, yet we hear no more of any such, taken by any, for almost 400 Years after, till *Pascal II.* *An.* 1102. required an Oath to himself of such as received the *Pall*; and yet that was then disgusted and complained of as an Innovation, though certainly far short of this. Nor was the Receipt of the *Pall* necessary for all Archbishops, much less their coming to *Rome* for it with Presents, and visiting the Threshold of the Apostles, till the Popes made it so for their own Interest about the time of *Hildebrand*. Nor could they impose their Oaths upon *other Bishops*, till they had introduced another Imposition upon them, a necessity of having *Bulls*, and then no *Bulls* were to be had without an Oath to his Holiness. Nor was the Oath, which was taken at first, in so ample a Form, till *Gregory IX.* *An.* 1236. enlarged it; and other matters were afterwards inserted by others; and the Words *Salva Fide Dom. Regi*, which were in at first left out.

‘ But this is the *Form of the Oath*, which is now in the *Pontifical*, and has for some time been sworn by all Archbishops, Bishops, Prelates and Missioners, as I take it, as is also the other before inserted.

‘ And if we now consider the *Consequence of these two Oaths*, taken by all those Persons, to say nothing here of others, and the *Practice* of the Popes in making Decisions of Controverted Points, and prescribing *Formularies* for the Condemnation of the con-

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'trary Opinions, to be subscribed by Persons, who have
 'taken these Oaths, they must all believe, those Deci-
 'sions to be *infallible*, and then what a *Cheat* doth this
 'Author put upon People? or if they do not, what a
 'perjured Church and Clergy is this of the Roman Com-
 'munion? what a *Snare of the Devil* is this? Can any
 'one pretend to be a Christian, and not see a *Mystery of*
 '*Iniquity* in it? to say nothing of other Matters here.
 'Or can any one see such Mysteries of Iniquity and A-
 'bominations, which have been long practised by the
 'Papacy, and not become a Christian, and abhor such
 'Mysteries, and the Practisers of them, considering the
 'admirable *Christian Predictions* so long before, and so
 'admirably so far accomplished at last, that there re-
 'mains nothing, but the final *Judgment of Excision* de-
 'nounced against them to be executed, which in all pro-
 'bability cannot be far off.

'Some have strained their Wits, either to save or to
 'strain their Consciences with the more ease, to make
 'that tolerable by subtile Constructions, which was
 'thought intolerable in the plain Sense, and according
 'to the intention of the Imposers. But all that they can
 'collect or invent, and all that has been written for
 'the *Liberties of the Gallican Church*, and what this
 'Author here alledges on behalf of a great part of
 'that Communion; (I might add, and all that is al-
 'ledged by *Baronius* and *Bellarmino* for the Papal Usur-
 'pations, which only discovers the weakness of their
 'Cause;) if well considered, altogether, is a most re-
 'markable and admirable *Evidence* of several very con-
 'siderable matters: 1. Of the unjust and scandalous
 'Encroachments and Usurpations of the Papacy hereto-
 'fore. 2. Of the Nullity and Defect of Authority of
 'all their Councils since this Oath was imposed upon
 'all Bishops, and more especially since Abbots and others
 'so sworn to the Pope were admitted to sit and vote in
 'Councils, that is of the Council of *Lateran*, 1213.
 'and all the rest ever since. 3. Of their Impiety and
 'Impenitence at this Day; who notwithstanding the
 'great Discovery which hath been made of such Wick-
 'edness and Abominations, have never yet discovered
 'any Sense of it, by any Act of Humiliation before
 'God, or of Satisfaction to Men, or of Charity either
 'to

' to those, who are driven out by their Scandals, or
 ' those, who continue in their Communion under bur-
 ' thens upon their Conscience; but with seared Con-
 ' sciences, hardened Hearts, or blinded Minds, conti-
 ' nue those Abuses, to the Disturbance of the whole
 ' Catholick Church, and of their own Communion most
 ' of all, in real effect, though not so apparent, and
 ' treasure up unto themselves Wrath against the Day
 ' of Wrath and Revelation of the Righteous Judgment
 ' of God. And 4. Of the *miserable Condition of their*
 ' *Church*, and of their Clergy especially, between *Hy-*
 ' *pocrites and Flatterers* on one side, and *unfaithful Tempo-*
 ' *rizes* on the other, and a *deluded People* between
 ' both.

' But here it is further to be observed, that this is
 ' considerable matter of *Justification of all the Reforma-*
 ' *tion*, such as could be made, though short of what
 ' ought to have been: but it is equal matter of just
 ' *Condemnation of those Nations, who comply with*, and
 ' concur in the Maintenance and Support of such an
 ' *Imposture*, so Scandalous and Injurious to the Holy
 ' Christian Religion. Nor do I see, how those can be ex-
 ' cused, who make no scruple, to *let their People be se-*
 ' *duced* into such a Faction, when their Reformation is
 ' fully settled without any Agreement with any of them,
 ' It is somewhat like the Case of those Churches of *Asia*,
 ' *Revel. 2. 14. 20.* if not worse, all Circumstances con-
 ' sidered.

' And all the *Roman Catholics of this Nation* may here
 ' observe, what the Religion is, for which they Sacrifice
 ' all that they lose or suffer for it; not the Faith once
 ' delivered to the Saints, or the Doctrine according to
 ' Godliness; for the Scriptures and the Creeds are re-
 ' tained and maintained on both sides; but for the most
 ' part, what is meer Imposture. In this very Oath with-
 ' out looking any farther, may they see Ambition, A-
 ' varice, Encroachments, Usurpations, Tyranny, Luci-
 ' ferian Pride, and such a Mystery of Iniquity, and
 ' all directly contrary to the Doctrine, Practice and
 ' Examples of Christ, and his Apostles, and the Primi-
 ' tive Christians, and yet pretended to be by his Au-
 ' thority, and by his special Vicars, that all things con-
 ' sider'd, the like hath never been known among Man-
 ' kind

kind, since Men were upon the Earth : A notable Instance of the Deceitfulness of the Collection and Application of the Authors Rules, whereby so great and obliging a Cause of Separation is concealed and cover'd.

And here I must remember another piece of his *Craft and Artifice*, in a notable *Equivocation*, and a *positive Falshood*, and all in the same Period, p. 26. For he is as cautious of mentioning this Oath, as of that in the Profession of Faith, or the Profession it self; never but upon necessity, or for the Service of a Dissenting Part of their Communion, even when he seems to write against the Heads of it. And therefore, when he had occasion to mention this Oath, which is Sworn by the Bishops at their Consecration, he expresses it thus, *That Formula of Obedience, which they take, &c.* not willing to mention in plain Terms so much as an Oath or Swearing. And no wonder, that he so minceth the matter, when as *Fa. Walsh* tells us, *It was by the Bishops themselves, who took it, a long time kept a Secret, lest their respective Princes might be startled at it. Let. to Bishop of Line. S. 25. p. 427.* He had said before p. 424. that it was a mere Practice imposed by Usurpation of the Court of Rome on Ambitious Pretenders to Bishopricks; a special Mean to keep out all, but such as were most fit for them.

But this is but a small matter in respect of what he there positively affirms, that *there is found no Obligation upon those in the Popes Communion of Approving or Assenting to all, his Holiness does; 'tis not so much as required of Bishops in that Formula of Obedience, which they take at their Consecration, neither has it place in their Profession of Faith.* For let but an honest Construction be made of the first Art. of the Profession of Faith concerning the *Constitutions of the Church*, and the 11th concerning the *true Obedience*, which is promised and sworn to the Pope; and the first Art. of this Oath concerning *Fidelity and Obedience* to him; and then, if all this be not enough, what is Sworn in the 8th and in the 12th Article, to receive the Apostolick Mandates humbly, and execute them most diligently, *quam diligentissime*, without exception; I suppose a most Diligent Execution, after an Humble Reception, &c. comprehends something

‘ thing more, than *Approving and Assenting* to all. And
 ‘ therefore, how he could *Honestly or Modestly* say;
 ‘ there is found *no Obligation*, I do not understand.

CHAP. III.

Of the Invocation of Saints and Angels.

Quest. I. WHETHER the Church of Rome teaches those of
 her Communion to forsake Christ, and
 not to trust in him as their only Mediator?

Upon a full Enquiry made into this Matter, I find
 those of the Church of Rome place their Trust,
 and Confidence in God, and in the Mediatorship of
 Christ, hoping for no Salvation, but thro’ the Merits
 of his sacred Passion, in the same manner as we do in our
 Church. This may be seen in the ordinary Books of De-
 votion, and Instruction us’d by them, and particularly
 in those Books, which having been writ by them, we have
 re-printed for the common use of all in our Church.
 Such are the *Following of Christ*, or *The Christians Pat-
 tern*, by Thomas a Kempis: *F. Parsons Directory*, or *Re-
 solutions: The Introduction to a devout Life: Devotions
 after the ancient way of Offices*, with others. In which they
 teach all to put their whole Trust in God, thro’ Christ.
 But this I found most fully deliver’d in Roderiguez, who
 (*Treat. 3. of Humil. c. 33.*) declares, That all the Ope-
 rations of Grace in us, are freely added to us by God,
 who of Objects of Wrath, has made us his Children.
 Not moved thereto, by any former Merits of ours, or in
 Consideration of future Services; but by his own pure Mer-
 cy, and the Merits of our only Mediator Jesus Christ,
 (these are his Words) Since according to the Words of
 the Apostle, *We are justified freely by the Grace of God,
 and by the Redemption that is in Christ Jesus.* And the same
 again in their *Catechism ad Parachos*, in which the Pastors
 of that Church, are enjoin’d to instruct their Flock in all
 that belongs to the Misteries of Christs Passion, in the
 Effects, and Benefits of it, to Mankind. *Explic. Creed.*
Art. 4. which Article is thus concluded: I wish these Mi-
 steries

steries were daily in our Minds, that we may learn to
 suffer, and die, and be buried together with our Lord;
 that so, all the Filth of Sin being cast off, we may rise a-
 gain together with him to a new Life, and by his Grace
 and Mercy be at length made worthy to partake of his
 heavenly Glory: And in the Explication of the Lord's
 Prayer, *Petit. 5. Par. 25.* Wherein the Pastor is thus
 order'd to teach his Flock; *That we are not only Debtors*
to God, but also, that we are not capable of discharging our
Debt; since a Sinner of himself is not able to make any Sa-
tisfaction. Wherefore we must flee to the Mercy of God;
and because his Justice is equal to his Mercy, therefore we
must make use of the Intercession, and Patronage of the Passion
of our Lord Jesus Christ, without which none has ever obtain'd
Pardon of their Sins. The same Doctrine I find frequently
 deliver'd in the Council of Trent. Those who are born
 of Adam if they were not regenerated in Christ could never
 be justified; since that Grace, by which they are justified,
 is given them by the Merit of his Passion in whom we have
 Redemption, and Remission of our Sins. *Sess. 6. c. 3.* And
 again: Believing in the first place, that by God, the Sinner
 is justified by his Grace, thro' the Redemption, which is
 in Christ Jesus, and turning themselves to consider the
 Mercy of God, they are rais'd up in Hope, confiding that
 God, thro' Christ, will be propitious to them, and then be-
 gin to love him, as the Fountain of all Righteousness. *c. 6.*
 Again in the first Canon de Justific. is this Anathema pro-
 nounced; *If any one shall say, That Man is justified be-*
fore God, by his own works, done either by the Impulse of
Nature, or the Instruction of the Law, without the Divine
Grace, thro' Jesus Christ, let him be Anathema. Many
 other Places have I read of this kind in their own Books,
 so plain and full, that I dare affirm it, upon my own know-
 ledge, that in this Point there is no Difference between
 the two Churches, and that those in Communion with the
 Roman Church, place as firm a Confidence in Christ, and
 in the Merits of his Passion, confessing that nothing can
 be obtain'd, but thro' him, as those do of the Reforma-
 tion. *Signer* the Famous Italian Jesuite, may help to
 clear this Point, who says, that in the Stations, Tears,
 Fasts and Prayers of all the Saints with the Blessed Virgin,
 and the Blood of all the Martyrs were put together,
 they are not sufficient to satisfy for the least Part of a

Mortal Sin, without the Blood and Passion of Christ. *Pœnit. Instruct.* p. 133. The Charge then of forsaking Christ, as for all I can discover, is, a *Consequence* of ours from their calling upon the Saints to pray for them, which many of our Divines say, they cannot do, but by forsaking, or wronging the Mediatorship of Christ. But this being a *Consequence*, which they expressly disown, therefore, according to our Fourth Rule, 'tis what we ought never to charge upon them, and consequently, 'tis a Question, which ought not to hinder Communion. Now, that they expressly disown this *Consequence*, is evident in the Council of Trent, Sess. 25. de *Invoc.* Where acknowledging in St. Paul's Words, *One Mediator between God and Men, Christ Jesus*, they condemn all those, who say, that the Invocation of Saints is *Injurious to the Honour of this one Mediator*, and expressly enjoin all Pastors to teach their Flock, that it is good and profitable to ask the Prayers of the Saints for obtaining Blessings of God, thro' Jesus Christ his Son, our Lord, who alone is our Redeemer and Saviour.

Quest. II. Whether there be not many Phrases and Expressions in their ordinary Prayers-Books, in which they seem to confide in the Saints, and injure the Mediatorship of Christ?

The General, and most Authentick Address to the Saints is only this, *Pray for us*: And whatever other Expressions are found in their Books, since they mean no more, as they declare themselves, than to beg the Prayers of the Saints, and declare their Abhorrence of all, that is Injurious to the Mediatorship of Christ, hence the Difficulty here, comes to no more, than about *Words and Phrases*: And since according to our Third Rule, such Quarrels ought not to be advanc'd, but laid by, by all Lovers of Peace, hence this Question ought not to be made an Exception against Communion, especially too, since their Church obliges none to make use of such Books, wherein such Expressions are; and therefore being not impos'd by the Church, according to our Second Rule, this Question is not to obstruct a common Peace.

Quest. III.

Quest. III. Whether those in Communion with the See of Rome, do not pray more to the Saints, but especially to the Virgin Mary, than to God?

I have made a very particular Enquiry into this Matter, and find, that throughout their whole *Missal* (which is their Book of Divine Service) and *Breviary*, (which is their daily Office, or Devotion of their Priests) there is not one *Collect* or *Prayer* to any one Saint whatever, but every one is expressly directed to God, and all ending with the same Conclusion as we have, *through our Lord Jesus Christ thy Son*. On all Sundays in the Year, their *Collects* are generally the very same with ours; on St. Michael's day the *Collect* is the same, and on the *Saints* days, the *Collects* are ever addressed to God, and only begging, that by the Prayers and Intercessions of the Saints, may be granted what they ask, but still concluding their whole Petition with their Confidence in Jesus Christ, *Through our Lord Jesus Christ*. So that in the solemn Worship of the Church, at which all are oblig'd to be present; it cannot be observ'd, that they directly desire the Prayer of any Saints, except only in the *Confiteor*, which is very short, and in the *Litanies*, which are said only twice in the whole Year; and even then, the People are not oblig'd to be present at them.

Besides these Books of solemn or publick Worship, they have a *Private Devotion* of the *Rosary*, in which there are ten *Hail Marys* for one *Lords Prayer*. This is indeed approv'd, but no where commanded by the Church: Nor is it impos'd on any ever to say it throughout their whole Lives. And even in the Direction for such as think fit to say it, I find particular Instructions given for performing that Devotion, in Memory of Christ's Incarnation, and of the principal Misteries of his Death and Passion. But this I undertake not here to justify; 'tis enough to answer my Purpose, That 'tis not impos'd on any by that Church: But those who are of that Communion, are equally at Liberty of never using it, with others, that are out of it: Hence according to our Second Rule, though it were a corrupt Practice, yet it ought not to obstruct Communion.

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Quest. IV. Whether there be not great Abuses in the Church of *Rome*, in relation to the Saints, by drawing the People from their due Dependance on Christ, and by confiding so much in their Intercession, as to neglect the ways of Repentance, upon presumption of their prevailing prayers?

'Tis very likely there are many Abuses of this kind; but since these Abuses are no where impos'd on the Members of that Church; since they are not approv'd by Her; nay, since she has expressly recommended to the Prelates to be watchful in taking away all Superstition in the Invocation of Saints, and other Abuses in keeping of their Holy days, *Conc. Tr. Sess. 26. de Invoc.* Since the Catechisms, and other Books publish'd by Authority, mention these very Abuses, and condemn them with as much Severity as any of our Church can possibly do; as may be seen in the *Spiritual Director*, translated from the *French*, Ch. 24. And in the Catechism of the *Four French Bishops*, Part. 6, Art. 21 less. 8. in which are set down the Abuses to be voided in the Invocation of Saints, and in the Devotion to the Virgin *Mary*. Since I say, the Abuses whatever they be of this kind, are disapprov'd by the Authority of that Church, and her several Pastors, These, according to our Second Rule, ought not to be made an Objection against Communion.

Quest. V. Whether it be lawful to desire the Saints in Heaven to pray for us?

In this whole Matter of the Invocation of Saints, this is the only single Point, which wants to be accommodated between the two Churches. For this is the only thing the Church in Communion with *Rome*, has declar'd in the Council of *Trent*. *Bonum atque utile esse, Sanctos unde cum Christo regnantes suppliciter invocare.* That it is good and profitable, to call upon the Saints.

Now, that this Doctrine should be condemn'd, as it stands under all its Abuses, Superstitions, and incommodious Explications, as *Grotius* terms them; as it is injurious to the Mediation of Christ, and gives People a Confidence of Salvation, without due care for Amendment of their sinful Lives; that it shou'd be thus condemn'd, I do not wonder; neither can it be expected, or desir'd, we should

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ever close with it, since it would be as easie to renounce all Religion, as to approve, and subscribe what is not consistent with the Mediation of Christ.

But whatever were, or are the Abuses of this Practice in the Church of *Rome*, since they come so far towards us, as to declare against all such Abuses, and enjoin a Reformation of them. Since they join with us in holding to one Mediator Jesus Christ. Since they absolutely declare to their People, *That it is absolutely necessary for them to place their whole Confidence in Jesus Christ, because as the Holy Scripture declares, there's no Salvation by any other, but thro' him*; as 'tis taught in the Catechism of the four Bishops now cited; since they ask of the Saints in Heaven to become Petitioners together with them, as they desire the same of their Brethren on Earth, and with the same Confidence in *Jesus Christ*; knowing that nothing can be obtain'd by the Just in Heaven, or on Earth, but thro' the Mediation of his Passion. Since I say, this Doctrine is propos'd with this Moderation, and with these Restrictions, the Question is, whether under these Terms, there can be any hopes of accommodating it, upon the Consideration of a publick Peace.

So far I have Encouragement, that I find a Learned and Zealous Prelate of our own Church, not only favouring, but even approving it, and pleading for it, *viz. Bishop Montague* then of *Chichester*, and afterwards of *Normich*.

1. He owns, that the Saints in Heaven pray for the Faithful on Earth. *I do not deny, says he, but the Saints are Mediators, as they are call'd of Prayer, and Intercession, but in General, and for all in General. They interpose with God by their Supplications, and mediate by their Prayers.* Antid. p. 20. I know many others join with him, and in this Mediation, expound that Article of our Creed, *Communion of Saints*.

2. He owns, That the Blessed in Heaven, do recommend to God in their Prayers, their Kindred, Friends, and Acquaintance on Earth. And having given his Reasons for this, he inserts this Declaration: *This is the Common Voice with general Concurrence, without Contradiction of Reverend and Learned Antiquity, for ought I ever cou'd read, or understand: And I see no Cause or Reason to dissent*
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from them, touching Intercession in this kind. Treat. Invoe. of Saints. p. 103.

3. He owns also, that it is no Injury to the Mediation of Christ, to ask of the Saints to pray for us. *Indeed I grant, says he, Christ is not wrong'd in his Mediation; it is no Impiety to say, as they (of the Roman Church) do; Holy Mary Pray for me. Holy Peter Pray for me. ib. p. 118.* And going on upon this Subject of the Blessed in Heaven, in the next Page he says, *Could I come at them, or certainly inform them of my State, without any Question, or more ado, I wou'd readily, and willingly say, Holy Peter, Blessed Paul, Pray for me; Recommend my Case unto Christ Jesus our Lord. Were they with me, by me, in my kenning, I wou'd run with open Arms, and $\gamma\omicron\nu\nu\pi\epsilon\tau\epsilon\upsilon$, fall upon my Knees, and with Affection, desire them to Pray for me.* And p. 97. *I see no Absurdity in Nature, no Incongruity unto Analogy of Faith, no Repugnancy at all to Sacred Scripture, much less, Impiety, for any Man to say, Holy Angel Guardian, Pray for me.*

In these Terms this Prelate, writing professedly upon this Subject, seems to approve this whole Doctrin; and the only Difficulty he makes in the Practice, is because he does not apprehend how the Petitions made to them. But since the Holy Scripture tells us that there is Joy in Heaven at the Conversion of a Sinner; which shews that Saints and Angels, tho' we cannot tell by what means, do certainly know it. Since I find St. *Augustin (lib. de Cur. pro. Mort. c. 26.)* moving the same Difficulty, and confessing it above the Reach of his Judgment, to know how the Martyrs relieve those who call upon them; and yet owning at the same time, that they do certainly assist 'em, and do interceed for such as call upon them. Since this Difficulty did not discourage the Practice in his time, of begging their Prayers, nor render such Practice usefess; it may be hop'd, notwithstanding the Difficulty, there may be means found by those in Authority, for accommodating this Point at present: And that while so eminent a Prelate of our own Church, went so far, and justified what he had writ, against all Opposers, it may be a Motive for removing present Objections, that so this Point may not be an Obstruction to that General Peace, which is so much desired.

Obfer.

Observations upon CH A P. III.

Of the Invocations of Saints and Angels.

Concerning this there are *two things* certain and manifest beyond all Contradiction and Doubt: 1. That tho' there seems to be a Catholick Usage of it for many Ages past, yet there is no competent Evidence of any Catholick Apostolick Tradition; much less of any such thing in the publick Offices of the Church for divers Ages; And the very time and manner of the beginning of it, about the beginning of the fifth Age, is more Evident, than any thing, that can be produc'd for any more Ancient Practice. There is nothing of it in the Constitutions, Cyril, Hier. or Dionysius; nor was, I believe till about the end of the 8th Age, if so soon as that, in any Publick Liturgie.

From whence it follows, that it can be no Article of Faith; And that the making of it an Article of that Faith, out of which none can be saved, is Heretical and Schismatical; And the Tempting People to swear to such Articles, is the Work of the Devil, to involve the Clergy and other People in Perjury.

2. That there are great Abuses in this matter commonly practis'd in the Church of Rome, and not only conniv'd at, but encouraged, both by printed Books, and by many Persons, both of Religious Orders and of the Clergy, and with such heat, that a just and necessary Reproof, even of the Excesses, is enough to expose a sober Man to the Censure of Heresy.

But yet, when it is not impos'd among the Terms of Communion, I conceive the simple use of it ought not to be any Impediment to Communion with that, or any other Church: I have said something of it in my Profession of Faith, Art. 20. But there are two things, I would recommend here to be considered: 1. How much more grateful a proper Thanksgiving to God for his Graces communicated to his Saints, is like to be to them: And, 2. How ungrateful the Scandal given to multitudes of Souls upon their account, is like to be both to them, and to their Lord too. And since the Author himself cannot

‘ deny or excuse the *Abuses*, but says the Church of
 ‘ *Rome* enjoins a Reformation, it is apparent, that both
 ‘ he and the Church of *Rome* deals deceitfully in this
 ‘ matter; for they might if they would, as easily sup-
 ‘ press such Books and Abuses, as others.

C H A P. IV.

Of Images.

Quest. I. **W**HETHER the Church of *Rome* teaches those
 in her Communion to Pray to Images.

I have fully examin’d into this Point, and find there’s
 no such thing taught in the Council of *Trent* nor in their
 Profession of Faith, nor in their Catechisms published
 for the Instruction of the People. On the contrary, the
 Council of *Trent* declares, *There is no Divinity nor*
Virtue in the Images of Christ, or the Virgin Mary, for
which they are to be Worship’d; and that nothing is to be
asked of them, nor any Confidence to be placed in them;
as was formerly done by the Heathens, who trusted in
their Idols. Sess. 25. de *Invoc.* And in their Cate-
 chisms I see the Question is ask’d, *Whether Catholicks*
Pray to Images? and ’tis positively answer’d, *No, they*
do not: and this Reason is added, *Because they nei-*
ther can See, nor Hear, nor Help us. If then any can
 be supposed so Stupid, as at any time to have done it,
 yet since that Church is so far from teaching it, that
 she teaches the contrary, therefore this Question ought
 not to be press’d, as any Obstruction to the Catholick
 Communion.

Quest. II. Whether there be not some Expressions in
 their Hymns, and especially those relating to the Cross,
 which import as much as a Prayer?

I have seen such Expressions, though very few, which
 being in *Hymns*, seem to me no more than Poetical Li-
 berties; such are usual in *Canticles*, and are found in
 Scripture: As *Deut.* 31. 2. where *Moses* speaks to the

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Heavens and to the *Earth*. And while those in that Communion, positively declare, they are no more than Figurative Expressions, and their Church declares, That no Images ought to be prayed to, it seems reasonable to expound their Hymns by their profess'd Doctrine, and not on the contrary; since no Religion, nor Book, nor even the Scripture can stand the Test, of maintaining all that for profess'd Doctrin, which can be inferr'd from its Literal Expressions: It being certain in many Instances, that the *Letter killeth*. But if this be not Reason enough for waving this Question, yet from our Second Rule it ought to be laid by; since that Church imposes not the saying those Hymns on any of the Flock, but they may be all their Lives in that Communion, without ever once repeating them.

Quest. III. Whether those in Communion with the Roman Church, are not Idolaters in the Worshiping of Images?

I have strictly enquired into this Point, and by all I can observe both in their Councils, Professions of Faith, Catechisms, Spiritual Books, and other Books of Devotion, I cannot see, but they as firmly believe in one only God, as we do in the Church of *England*; and with as much Constancy declare, That the Honour of God ought not to be given to another. The whole Body of their Devotions and Breviary, is compos'd of *David's* Psalms; in which is the so often frequent Confession of one God, and Confusion pronounc'd against all worshiping of Idols. Hence they repeat every Week the 97th Psalm, v. 7. in these Words: *Confundantur Omnes qui adorant Sculptilia, & qui gloriantur in Simulachris suis.* Confounded be all they, that serve Graven Images, that boast themselves of Idols. Every Sunday at Even-Song, they repeat *Psalms* 115; in which they profess one God, reproach Idols, for being the Work of Mens Hands, for having Eyes and Seeing not; for having Ears and Hearing not; and then go on with this Verse, *Similis illis fiant, qui faciunt ea, & omnes qui Confidunt in eis.* Which in their Version is more than ours, even an Imprecation or Wish, That all Men may become like 'em, who make them, and put their Trust in them. From all

which I must conclude, That all the Charge of Idolatry, is only a Consequence of ours, and such as they expressly disown, I may say, abhor, and therefore, according to our Fourth Rule, ought not to be insisted on as an Obstruction to Communion; especially, since that Church imposes on none the use of any Images, but leaves all its Members at Liberty of using them, if they think fit, or of wholly letting them alone, which, according to our Second Rule, is Motive enough for waving this Question, since whatever the Idolatry be, they oblige none to be Guilty of it.

Quest. IV. Whether those in the *Roman Communion*, are not taught to Honour and Worship Graven Images.

I have with great Application examin'd into this Point, and the Result of my Enquiry is this: I find their Council of *Trent* declares, (and 'tis the same in their Profession of Faith) that *due Honour* (or the Honour which is due) and *Veneration*, is to be given to the Images of Christ. This is a very large Expression, and cannot well be excepted against, while it approves no more than is due. And having considered their several Explications of this Honour, I find it comes to no more than this; that is, such Honour as is generally thought due to all Holy things, which have any *Eminent*, or *Particular Relation to God*, or to *his Worship and Service*: Such as was due formerly to the Ark of the Testament, or to the Temple; such as is now judged due to the Name of *Jesus*, to the *Altar*, to the *Book of the Gospels*, to *Holy Vessels*, to the *Sacramental Bread*, to the *Church*, to the *Ministers of the Altar*. Such Honour as this, is what, in the *Roman Church*, is judged due to the Images of Christ. Which being proper for moving Pious Affections, and raising Devotion, are number'd amongst things consecrated to God's Service.

As to the Honour given to the Name of *Jesus*, see *Queen Elizabeth's Injunctions*, *An. 1559.* where 'tis enjoyned, *That whensoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, due Reverence be made of all Persons Young and Old, with lowness of Courtisie, and uncovering of*

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Heads of the Mankind, as thereunto doth necessarily belong, and heretofore hath been accustomed. Reinforced by the Canons under James I. An. 1663. And surely since this pronounced Name, is the same to the Ear, that the Image is to the Eye, whatever Reverence is lawfully given to one, may be as lawfully given to the other.

Arch-Bishop Laud was for Reverence, only before, and towards, but to the *Altar*; in his Speech in the Star-Chamber, the 14th of June, 1637. And it may not be amiss to observe how he there addressed the *Lords of the Garter*: *I hope, saith he, a poor Priest may worship God with as lowly Reverence as you do, since you are bound by your Order, and by your Oath, according to a Constitution of Hen. the Fifth, (as appears in Libro Nigro Windesorensi) to give due Honour and Reverence, Domino Deo, & Altari ejus, in modum virorum Ecclesiasticorum; That is, to the Lord your God, and to His Altar; (for there is a Reverence due to that too, though such as comes far short of Divine Worship) and this is the Manner, as Ecclesiastical Persons both Worship, and do Reverence. p. 49. Now if this Honour may be allowed to the very Altar, why not to the Images of Christ, and in proportion too, to those of Saints.*

I must confess, the School-Men, in explicating this Honour, have, by their Subtilties, raised several Questions, such as perplex, instead of clearing the Point: As, Whether this Honour be a Religious Honour? Whether it be properly Adoration or Worship? Whether it be the same that is given to the things Represented, or Inferior to it, with other like? And these several Opinions, have furnish'd Matter for very plausible Objections: But when all is considered, the Case appears very evident, that all such Difficulties and Objections so moved, are only Disputes about *Terms* and *Words*, having equal Force with Relation to all the other Holy Things, now mention'd as to the Images of Christ. And therefore, I think, without wronging the Cause of either Side, they may be all laid by, according to our Third Rule, and not to be made any longer, an Objection against a General Peace. And for
F 4 this,

this, I have the Famous *Grotius* to strengthen my Sentiments. Who speaking of the Use of Images, concludes thus: Truly if in this Disquisition, Ambiguous Words, (which by their various Acceptation, distract the Minds of Men) were set aside, (namely Invocation, Adoration, Worship, Religion, Honour :) And if in things themselves, the Indifferent were distinguished from the Unlawful, there would be fewer Seeds of Contention. Appendix out of Vote for the Churches Peace.

Quest. V. Whether there has not been and are great Abuses in relation to Images in the Church of *Rome*, at least amongst the more Ignorant, who seem to place a Confidence in them, and believe a Thousand Ridiculous Miracles of them, by which the Images become injurious to God?

Grotius was of Opinion, that in the Use of Images, the Mean has been exceeded by many. And the Council of *Trent* seems to suppose many Abuses and Superstitions to have crept in amongst the People, which ought to be reformed. But however, since such Abuses and superstitions Practices, are so far from being approved, that they are condemn'd by the said Council, and Order is given to the Prelates of removing all such Abuses, and tolerating no sort of Images, which can be occasion of Error to the People, and of admitting no sort of Miracles to be published, but what, upon due Examination, they shall approve. *Sess. 25. de Invoc.* Hence by our Second Rule, this Question ought to be cast by, since any one may Communicate with that Church, without partaking in such sinful Practices.

Quest. VI. Whether it be not a superstitious Practice still kept up to this Day, in Worshipping the Cross on Good-Friday, and Kissing it on the Knees?

It certainly looks so. But since they positively declare that by this outward Action they intend no more but to express that Love and Veneration, which is due to the Cross, as to other Holy things, and to their Redeemer, who on that Day Died for them; in this Sense it comes to be no more than if one should with bended

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Knees in the same manner kifs the Book of the Gospel, in Acknowledgment and Thanksgiving of Christ Preaching the Gospel of Salvation. 'Tis no more, than if we should not only bow our Body to the Holy Altar, but fall flat on our Faces before his Footstool, so soon as ever we come in sight thereof; for in this Case, says Dr. Pocklington, *What Apostle, or Father would Condemn us for it, and not rather be Delighted to see the Lord so Honour'd?* Sun. no Sab. 'Tis no more, than if being upon Mount Calvary, on Good Friday, we should prostrate our selves, and on our Knees kifs the Ground where the Cross stood. A grateful Acknowledgement of Faith, and Love is due to our Redeemer in a most special manner on that Day of our Redemption, and if instead of Mount Calvary, we should humble our selves to the Ground, and kifs the Cross, so to express this our Acknowledgement of Love to Christ, I cannot but hope it might be done without being Idolatry, however it might look to others, who, through Ignorance might take Exceptions at it. These are the Explications given by the *Romanists* of this *Good Friday*-Ceremony. But I am not concern'd in justifying their Reasons; 'tis enough for my present purpose, That the performing this Ceremony is not enjoyned by that Church, on the People; and therefore, if the Practice be not Warrantable, yet since 'tis not Impos'd, according to our Second Rule, this ought not to obstruct Communion.

Quest. VII. Whether it be not a Sinful Practice to Paint the Trinity, and represent God the Father as an Old Man; since this must be an occasion of notorious Error to the Ignorant, in making them believe that God is Corporeal, and has the likeness of his Creatures.

The Church of *Rome* believes, and teaches the same as we do, as to God; That he is Infinite, Incorporeal, a pure Spirit, and that 'tis not possible to represent him as he is, under any Figure, to Human Eyes. But as the whole Christian World represents the *Holy-Ghost* (tho' equally a pure Spirit with the Father) in the form of a Dove, because in that Form he has shewed himself visible to Men; so those of the *Roman Church* sometimes represent *God the Father*, under the Form of an Old Man, because

because in this Form he was seen by *Daniel* in his Vision, *Dan. 7. 9.* Where he saw the *Ancient of Days*, sitting on a *Throne*, whose Garment was *White as Snow*, and the *Hair of his Head like the pure Wool*. And for preventing any Errors being occasion'd in the Ignorant by such Pictures, the Council of *Trent* gives Express Orders to the Pastors to teach the People, that they are not to imagine, the Divinity can be expressed in Colours, or any created Similitude, for that it is wholly Invisible to Corporeal Eyes. And therefore, whatever this Practice be, whether Warrantable or no; yet since that Church is so far from proposing it, as injurious to the Divinity of God, that it is solicitous to prevent all such Errors; hence, according to our Second Rule, this Question may be laid by, and not be made an occasion of obstructing Communion.

Quest. VIII. Whether there be any thing in this Point of the Images of Christ, and his Saints, which may not be reconcil'd between the two Churches?

Whatever Superstitious Practices or Abuses there are amongst the Ignorant, or others, in this Point, cannot be approved; but since the Church of *Rome* approves them not, earnestly desires their Reformation, as 'tis in the Council of *Trent*: *Eas prorsus aboleri Sancta Synodus vehementer Cupit. Sess. 25.* In this the two Churches are agreed, and there's no need of quitting the one, and going to the other, for disapproving and condemning all such Abuses and Superstitious Practices.

But as to the Doctrinal Point, as it is delivered by the Moderate ones of the Church of *Rome*, and is sufficient for Communion, tho' our Church has never in Terms assented to it; yet I find eminent Pastors of it allowing it so far, as even the other Side requires, and this may be a great Step towards the Accomodation of it.

1. The Historical Use of Pictures, is allowed by all.
2. A Religious Use of them is allowed by some, as they help to raise our Affections, and move our Devotion. Bishop *Montague* speaking of Holy Images, declares his Thoughts in these Words: Nor are they utterly, and absolutely Unlawful for any Religious Employment. Our strictest Writers do not Condemn, or Censure St. Gre-

gory, for putting upon them that Historical Use of suggesting unto, moving or affecting the Mind even in Pious and Religious Affections. For Instance, in remembering more feelingly, and so being Empassioned more effectually with the Death, Bloodshed and bitter Passion of our Saviour, when we see that History fully and lively represented to us in Colours, or work'd by a Skillful Hand. *Appeal. l. 21.* And Dr. Pocklington joyns in this with the Bishop.

3. A Respect and Honour is allowed them by the same Prelate. The Pictures of Christ, the Blessed Virgin, and Saints may be made, had in Houses, set up in Churches; the Protestants use them; they despight them not. Respect and Honour may be given unto them; the Protestants do it, and use them for helps of Piety, in rememoration, and more effectual Representation of the Prototype. *Gagger. p. 318. and Appeal. c. 21.* In the Contents, he says, That Images may affect the Minds of Religious Men, by representing unto them the Actions of Christ and his Saints: In which regard, says he, all Reverence simply cannot be abstracted from them.

Now if this Honour can be allowed to be such as is given to Holy things, as Holy Vessels, Churches, the Book of the Gospel, &c. There's no need of more for this Point being accomodated, since this is enough for Communicating with the *Roman Church*, with a Liberty likewise of terming it Religious or not Religious, as every one shall think best, there being no Restraint as to these Terms.

Obser

Observations upon C H A P. IV.

Of Images.

‘ **T**O believe, that the Apostles ever left any Tradition, or ever had any Thoughts of the Use of Images by Christians, is a groundless, unreasonable and fond Credulity in it self : Nor is there the least appearance of any Evidence of Apostolick Tradition for it. But it was stiffly oppos’d both in the East and in the West, as an *Innovation* in the 8th Age ; and tho’ it prevail’d at last, hath been an Occasion of no Good, but of much Mischief in the Church. The making this therefore another Article of their Profession of Faith is of the like evil Consequence with the former.

‘ Yet the use of the *Pictures* of our Saviour, and of the Martyrs and eminent Saints, and even in Churches, and with an affectionate respect, in it self is, what cannot reasonably be condemned. But because things of their own Nature harmless or indifferent, may by accident become hurtful or sinful ; and these may become so by Abuse on one side, and by Scandal on the other, it is certainly the Duty of all Governours of Churches to be very careful, to avoid both. But again, when nothing sinful is required, or allowed by Authority, the reverend Use of them, I think, is no justifiable Cause of Separation, or Refusal of Communion,

‘ But here again, the *Scandals* given to multitudes of Souls, and great Confusions which have been upon this Occasion, are not to be forgotten. Nor do I know any more likely Occasions of the Judgments of God upon almost all the Catholick Church, than neglect of the Holy Communion, betraying the Rights of Christs Church to the Secular Power, and the Scandal of the Abuses of these Matters.

CHAP.

C H A P. II.

Of the Sacrament of the Lord's Supper, the Real Presence, Transubstantiation.

Quest. I. **W**Hether the *Romanists* are not Idolaters in Worshipping the Bread and Wine?

If they worship the Bread and Wine as God, and thus require it to be done by all in Communion with them, this wou'd certainly be a just Motive for not communicating with them, or their Church. But upon Examination, I find their Declaration to be unanimous in this Point; That however, they are taught to worship the Sacrament, yet this only is understood of *Res Sacramenti*, that is, the Adoration of Christ in the Sacrament. According to what is defin'd in the Council of *Trent. Can. 6. Si quis dixerit in Sancto Eucharistiae Sacramento Christum Unigenitum Dei Filium non esse Cultu latriæ etiam externo adorandum, Anathema sit.* Christ then being solemnly profess'd by them to be the Object of their Worship in the Eucharist, and not the Elements of Bread and Wine, our Charge of Idolatry upon them, seems no more than a Consequence of ours from our Principles, and not theirs, and such as they disown, I may say detest, and therefore, according to our Fourth Rule, ought not to be made the occasion of a separate Communion.

Quest. II. Whether there be not so many Absurdies, and Contradictions both to Sense and Reason, in the Doctrine of the real Presence, as taught by the *Romanists*, that 'tis impossible to be reconcil'd?

So it certainly seems to many; and yet I don't find, in the Judgment of the Reformation, that the Belief of the *Real Presence*, is sufficient Cause for separating Communion. The *Lutherans* believe a Real Presence, and yet are Protestants; and notwithstanding this their Belief, the *Calvinists* in *France*, in a National Synod, *An. 1631.* declar'd their Union with the *Lutherans*, and admitted them to Communion. And by what I observe, even *Calvin* and other

other great Men of the Reformation, seem to assert the same Doctrine with the Church of Rome, as to the Real Presence. Calvin upon 1. Cor. 11. 24. *Take, eat, This is my Body*, says thus: *Neque enim Mortistantum, & resurrectionis suae beneficium offert Christus, sed Corpus ipsum, in quo passus est, & resurrexit.* Neither do's Christ offer us the benefit only of his Death, and Resurrection, but that very Body it self, in which he suffer'd and rose again. Beza, with others, as related by Hospinian. *Hist. Sacram. part. altera. p. 251.* *Fatemur in Cena Domini, non modo omnia Christi beneficia, sed ipsam etiam Filii hominis Substantiam, ipsam, inquam, veram Carnem, & verum illum, Sanguinem, quem fudit pro nobis, non significati duntaxat, aut Symbolice; typice, vel figurate proponi, tanquam Absentis memoriam; sed vere ac certo representari, exhiberi & applicanda offerri, adjunctis Symbolis minime nudis, sed quae (quod ad Deum ipsum promittentem & offerentem attinet) semper rem ipsam vere, ac certo Coniunctam habeant, sive Fidelibus, sive Infidelibus proponantur. Ut appareat nos ipsius Corporis, & Sanguinis Christi Praesentiam in Cena retinere, & defendere.* Here, they say, the Presence is not Figurative, or Typical, but that the very thing it self is join'd with the Symbols.

Likewise, I find the Doctrine of the Real Presence in Terms asserted by our own Church, and the Eminent Members thereof. Thus what can be more positive and clear, than those words in the Catechism, where to the Question, *What is the Inward Part or Thing Signified?* It is answer'd, *The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.* Here the Faithful are the Communicants, and they do here participate of the very Body and Blood; even in distinction to the Fruits thereof, which are the Subject of the next Question: *What are the Benefits whereof we are partakers thereby?* So also in delivering the Sacrament in the Communion Office, it is said, *The Body of our Lord, &c. and The Blood of our Lord, &c.* Nor ought the Additional, *Take, &c.* to be now thought any Abatement of the Verity of the Thing unless we condemn the leaving it out in the new Liturgy made for the Church of Scotland, and authoriz'd by his Majesty, *An. 1636.*

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Q. Elizabeth was so fix'd upon the real Presence, that she suffer'd not her Faith to be shock'd therein. She determin'd the Case in these following Verses :

*'Twas God the Word that spake it,
He took the Bread and brake it,
And what the Word did make it,
That I believe and take it.*

And in her Reign, Mr. *Hooker* in his *Eccl. Pol.* l. 5. said, the different Opinions of the Sacrament thus far accord in one, That these holy Mysteries received in due manner, do instrumentally both make us Partakers of the Grace of that Body and Blood, which were given for the Life of the World ; and besides also impart unto us, even in a true, and real, tho mystical manner, the very Person of our Lord himself, whole, perfect and entire.

What K. *James I.* and Bishop *Andrews* believ'd in this Point, may be seen in the *Answer to Card. Bellarmine's Apology.* c. 1. *De Hoc est, fide firma tenemus, quod sit. Presentiam, inquam credimus, nec minus quam vos, veram.* We believe a true Presence as much as you. And we have the same in *Casaubon's* Letter, written also by the King's Command to Card. *Perron*.

Bishop *Mountague's Appeal* may be next seen, Chap. 30. The Contents of which is thus: A real Presence maintain'd by us. The Difference betwixt us, and *Popish* Writers is only about the *Modus* of Christs Presence in the Blessed Sacrament. Agreement is likely to be made, but for the factious and unquiet Spirits on both sides. *Beati Pacifici*. And in the Body of the Chapter, he speaks thus to the Informers his Adversaries: The *Real Presence* in your Divinity is flat Popery, but not in the Divinity of the Church of *England*. Concerning this Point I said, and I say so still, that if Men were dispos'd as they ought, unto Peace, there need be no difference. And I added a Reason, which I again repeat here: The Disagreement is only in *De modo Presentia*. The thing is yielded to on either side, that there is in the Holy Eucharist a Real Presence. God forbid, saith Bishop *Bilson*, we should deny, that the Flesh and Blood of Christ, are truly present, and truly receiv'd of the Faithful at the
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Lords Table. It is the Doctrine, that we teach others, and comfort our selves withal. And the Reverend and Learned Answerer unto *Bellarmin's* Apology cometh home to the Faith, or Popery if you will, condemn'd in Bishop *Mountague*, who learnt it of him, and such as he is, *Nobis Vobiscum de Objecto Convenit, de Modo lis est. Prasentiam, inquam, credimus, non minus quam vos, veram; de Modo Prasentia nil temere definimus.* And to them agreeth Bishop *Morton*. The Question is not concerning a Real Presence, which Protestants do also profess. *Fortunatus* a Protestant holding that Christ is in the Sacrament most really, *verissime realissimeque* are his Words. In these Words do's Bishop *Mountague* declare, and defend his Belief of the Real Presence.

Arch-Bishop *Land*, besides what was noted from him before, out of his *Speech* in the Star-Chamber, gives there also this Reason drawn from the Real Presence, for Reverence to the *Altar*, as being upon this account the greatest place of God's Residence upon Earth. I say, saith he, the greatest, yea greater than the *Pulpit*. For there 'tis *Hoc est Corpus meum*, This is my Body. But in the *Pulpit*, 'tis at most, but, *Ho est Verbum meum*, This is my Word. And a greater Reverence (no doubt) is due to the *Body*, than to the *Word* of our Lord. And so in Relation, answerably to the *Throne*, where his *Body* is usually present, than to the *Seat*, whence his *Word* useth to be proclaimed. p. 47. And elsewhere in his *Confer. with Fisher*. §. 35. n. 6. punct. 4. he quotes Bishop *Ridley's* Confession set down by *Fox*. p. 1598. in those Words: You (the Papists) and I agree in this, that in the Sacrament is the very true and natural Body and Blood of *Iesus Christ*, even that which was born of the Virgin *Mary*, which ascended into Heaven, which sits on the Right Hand of God the Father, &c. only we differ in the way, and manner of being there. Add to these Bishop *Ken's* Exposition Licenced 1685. O God Incarnate, how Thou can'st give us thy Flesh to eat, and thy Blood to drink; how thy Flesh is Meat indeed; How Thou, who art in Heaven art present on the Altar, I can by no means explain, but I firmly believe it all, because thou hast said it, and I firmly rely on thy Love, and on thy Omnipotence, to make good thy Word, tho the manner of doing it, I cannot comprehend.

S. I.

S. I.

Of the Adoration of Christ in the Eucharish.

FOR Explication of this Belief of Christs Real Presence, some go so far, as to declare, that he ought to be adored in the Eucharist.

Bishop *Andrews*, as above *ch. 8. p. 194. Rex Christum in Eucharistia vere presentem, vere & adorandum Statuit.* And, *Nos vero in Mysteriis Carnem Christi adoramus cum Ambrosio, &c.* The King (he speaks of King *James I.*) acknowledges Christ to be truly Present, and truly to be adored in the Eucharist. I also with *St. Ambrose*, Adore the Flesh of Christ in the Mysteries.

Bishop *Forbes de Eucharistia l. 2. c. 2. §. 9. An Christus in Eucharistia Sit Adorandus, Protestantes Saniores non dubitant. In Sumptione enim Eucharistia adorandus est Christus Vera Latria.* And §. 8. *Immanis est rigidorum Protestantium Error, qui negant Christum in Eucharistia esse adorandum, nisi adoratione interna & mentali, non autem, externo aliquo ritu adorativo, ut in geniculatione, aut aliquo alio consimili Corporis Situ; hi fere omnes male de presentia Christi Domini in Sacramento, miro Sed vero modo presentis, Sentiunt.* The Sounder Protestants, make no doubt of adoring Christ in the Eucharist. For in receiving the Eucharist, Christ is to be ador'd with true *Latria*. 'Tis a monstrous Error of the Rigid Protestants, who deny that Christ is to be ador'd in the Eucharist, except only with an inward Adoration of the Mind, but not with any outward Act of Adoration; as Kneeling, or other like Posture of the Body. All these do not believe aright of the presence of Christ in the Sacrament; present there, after a wonderful, but real manner.

Mr. Thorndike, Epil. l. 3. c. 30. p. 350. I suppose, says he, the Body and Blood of Christ may be adored, where-soever they are; and must be ador'd by a good Christian, where the Custom of the Church, which a Christian is oblig'd to communicate with, requires it. And is not the presence thereof in the Sacrament of the Eucharist, a just occasion presently to express by that bodily

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Act of Adoration, that inward Honour, which we always carry towards our Lord Christ, as God? p. 351. Not to baulk that Freedom, says he, which hath carried me to publish all this; I do believe that it was so practis'd, and done in the Antient Church, and in the Symbols before Receiving: Which I maintain from the beginning, to have been the true Church of Christ, obliging all to Conform to it, in all things within the power of it.

The last *Rubrick* at the Communion-Service, against Adoration, needs not give any trouble herein; since it was there added, after the whole *Book* had pass'd the *Convocation*. And besides, it is not there said, that no *Adoration* is intended, or ought to be done unto any *Real and Essential Presence* of Christs Natural Flesh and Blood, (as it was in King *Edward's* Second Liturgy, and therefore left out under Queen *Elizabeth*, and onwards till 1662.) but it is unto any *Corporeal Presence*. Which alters the Case, and may, with those other words, the very *Natural Substances*, and the *Natural Body and Blood*; and with the *Reasons* there given thereof, be better considered.

S. II.

Of the manner of Christ's Presence in the Eucharist.

AS for the manner of Christs Presence in the Eucharist, I find both those of our own Church, and the Church of *Rome*, agree in Terms, that it is Ineffable, Incomprehensible, above our Reason, and a Mystery of Faith not to be discuss'd by Reason.

Bishop *Laud*, *loc. cit.* says of *Bellarmino*, If the Cardinal had affirmed only Christs Real Presence there, after a mysterious and ineffable manner, no Man could have spoken better.

Bishop *Forbes*, *de Euch. l. 3. c. 1. s. 10.* speaking of Christ present in the Eucharist, expresses it thus: *In Sacra mensa modo Ineffabili Praesentem*: Present on the Holy Table, in an ineffable manner.

Bishop *Andrews*, *loc. cit. de modo Praesentiae, nec anxie inquiramus; inter mysteria ducimus; debet F. de Adorari,*

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non Ratione discuti. Of the manner of Christs Presence in the Eucharist, let us not solicitously Enquire. We reckon it amongst Mysteries. It is to be adored by Faith, not discuss'd by Reason.

I must add Bishop Cousin's *Hist. Transubst.* p. 36. §. 5. n. 4. *Nos vero hunc modum, &c.* We confess with the Holy Fathers, That the manner is ineffable and unsearchable, that is, not to be enquired and searched into by Reason, but to be beleived by Faith alone. For although it seems incredible, that in so great a distance of Place, Christs Flesh should come to us, to become our Food; yet we must remember, how much the Power of the Holy Spirit is above our Understanding, and how Foolish it is to measure his Immensity by our Capacity, but what our Understanding comprehends not, let Faith conceive.

With whom take Calvin, *Inst.* l. 4. c. 17. §. 24. *Ego hoc mysterium minime Rationis humane modo meteor, vel Natura legibus Subjicio.* §. 32. *Porro de moao, Si quis me Interroget, fateri non pudebit, Sublimius esse arcanum, quam ut vel meo ingenio Comprehendi, vel enerrari verbis queat.* §. 25. *Captivas tenemus mentes nostras, ne verbulo duntaxat obstrepere audeant.* I don't measure this Mystery by human Reason, nor subject it to the Laws of Nature. For if any ask of me concerning the *Manner*, I will not be ashamed to confess, That 'tis a Mystery too High for me either to comprehend in Thought, or express in Words. We captivate our Minds, and suffer them not to mutter one Word.

The *Gallican Confession*: *Hoc Mysterium.* This Mystery is so high, that 'tis above all our Understanding, and the Order of Nature.

Hear now some of the other side, and observe whether they do not express themselves almost in the same Terms.

Lanfrank in his Answer to Berengarius: *Si queris modum, quo id fieri possit: Breviter ad præsens respondeo; mysterium est Fidei: Credi Salubiter potest, vestigari utiliter non potest.* If you enquire after the *Manner*, in which this can be done, I answer in short: It is a Mystery of Faith: It may safely be believ'd, but it cannot safely be search'd into.

Dr. Holden: *Verum & Reale.* We profess the true and real Body of Christ to be in the Sacrament, after an invisible manner, wholly unknown to us. *Fatemur hu-*
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jusmodi Supernaturalis Conversionis Substantialis modum nos penitus latere. We confess the manner of this Supernatural Change, is wholly hid from us. *de Resol. Fid. l. 2. c. 4.*

The Council of *Trent*, *Sess. 13. c. 1.* Christs Substance is Sacramentally present in many other Places, according to another manner of Existence; which tho' we can hardly express in Words, yet we can conceive in thought enlighten'd by Faith, that it is not impossible to God.

S. III.

Something more Particular, 'as to the Manner.

I Find a more particular Explication of the *Manner* of Christs Body being present in the Eucharist; and deliver'd on both sides alike; 'tis this: That Christs Body is truly and really present in the Eucharist; but as to the manner of its being, it is not *Corporeal*, or after the manner of a *Body*, but *Spiritual*, that is, in the way of a *Spirit*.

Hear how 'tis express'd by some Divines of the Romanists. *Holden*, p. 316. *Verum, & reale Corpus Christi profiteamur esse in hoc Sacramento: Non more Corporeo, & Passibili, sed Spirituali, & Invisibili.* We profess the true and real Body of Christ, to be in the Sacrament: Not in a Corporeal and Passible manner, but *Spiritual* and *Invisible*.

Likewise *Vicon. Rule of Faith, c. 5.* Having declared the real presence of Christ in the Eucharist, thus expounds the manner of his Existence. We may also say, That Jesus Christ, according to his manner of being in the Sacrament, is as a *Spirit*, and that he is there *Spiritually*, that is, according to the Nature of a *Spirit*. *John 6. 63.* *The Words that I speak unto you are Spirit and Life*, without being seen, without extension of parts, neither thick nor big as to the occupation of Place, for Spirits in their Substances are thus truly said to be in places: In fine, that the Body of Jesus Christ is here *Spiritual* and not *Sensual*, since St *Paul* avers the same of our Bodies, after the Resurrection; *It is sown a Natural Body, it will rise a Spiritual.* 1 Cor. 15. 44. to wit in quality, which shall be

be quite different, and yet the Substance of the Body not to perish. Thus *Veron*.

Now hear the same on our side deliver'd by the eminent Bp. *Taylor* on this Subject §. 1. n. 11. p. 18. It is enquir'd, (says he) Whether when we say, we believe Christs Body to be really in the Sacrament, we mean that Body, that Flesh, that was born of the Virgin *Mary*, that was Crucified, Dead and Buried. I Answer, I know none else, that he had, or hath: There is but one Body of Christ Natural and Glorified: but he that saith, That Body is Glorified, which was Crucified, says, it is the same Body, but not after the same manner: And so it is in the Sacrament. We eat and drink the Body and Blood of Christ, that was broken, and pour'd forth; for there is no other Body, no other Blood of Christ: but tho' it is the same we Eat and Drink, yet it is in another manner. And therefore, when any of the Protestant Divines, or any of the Fathers deny, that Body, which was born of the Virgin *Mary*, that was Crucified, to be eaten in the Sacrament, as *Bertram*, as St. *Hierom*, as *Clemens Alexandrinus* expressly affirm; the meaning is easie, they intend, that it is not eaten in a Natural Sense: And then calling *Corpus Spirituale*, the Word *Spirituale* is not a substantial predicate but is an Affirmation of the manner; tho' in Disputation, it be made the Predicate of a Proposition, and the opposite Member of a Distinction. That Body which was Crucified, is not that Body, that is eaten in the Sacrament, if the intention of the Proposition be to speak of the Eating it in the same manner of being: but that Body which was Crucified, the same Body we do Eat, if the intention be to speak of the same thing in several manners of being and operating; and this I Noted, that we may not be prejudic'd by Words, when the Notion is certain and easie. And thus far is the Sense of our Doctrine in this Article. Again §. 12. p. 288. They that do not Confess the Eucharist to be the Flesh of our Saviour, which Flesh suffered for us, let them be Anathema.

Bishop *Forbes de Eucharistia* l. 1. c. 1. §. 7. The Doctrine of those Protestants, says he, seems most safe and true, who are of Opinion, nay most firmly believe, the Body and Blood of Christ to be truly, and really, and substantially present in the Eucharist, and to be received by

the Faithful; but that the manner of his being there, is incomprehensible in respect of Human Reason, and Ineffable is known to God, and not reveal'd in the Scriptures.

But as we have seen some above explaining the *Manner*, in the common way of the *Schools*; there are others of both sides, who explain it upon other Principles, by a consideration of the daily change of the Bread we live upon, into our Bodies; with this *Difference*, that the one is effected by the long way of Eating and Digesting it, whereas the other is *suddainly* done, by the powerful Operation of the Holy Ghost, with the Words of Consecration. To which they seem to have been lead, among others, by S. Gregory Nyssen, who to make us more capable of this Mystery, exemplifies in the change of the Bread which Christ did Eat, into his own Flesh; and whom they understand to tell us, that as the Bread which God gives a Blessing to, does become our Body, insomuch that one might accordingly, in some Sense be said to be the other; so here this Bread is Sanctified, and made the Body of Christ; not by the usual process, or way of *Manducation*, but by being *immediately* chang'd into the Body of the Word, as soon as it is said, This is my Body. *Ut enim illic Dei Gratia sanctum efficit illud Corpus cujus firmamentum ex pane constabat, & ipsum etiam quodam modo Panis erat, sic etiam hic Panis per verbum Dei & Orationem Sanctificatur; non quia Comeditur eo progrediens ut Verbi Corpus evadat, sed Statim per Verbum in Corpus Mutatur, ut dictum est a Verbo, Hoc est Corpus Meum.* Orat. Cat. 37. S. Cyril of Jerusalem, had before declared, that our Senses are not Judges in this Case. *With all Assurance* (saith he) receive the Body and Blood of Christ; for under the Form of Bread, the Body is given to thee, and under the Form of Wine, his Blood is given to thee. And again, Thou must not consider it as bare Bread and Wine, for it is the Body and Blood of Christ, according to our Lord's own Words; for tho' thy Sense make thee think thus, yet Faith must confirm thee, that thou judge not the thing according to the Taste. And again, Know, and be most assured, that this Bread which we see, is not Bread, though the Taste think it Bread, but it is the Body of Christ; and the Wine which we see, tho' to the Taste it seems Wine, yet it is not Wine, but the Blood of Christ. Cat. 4. Myst. But now for the Philosophy of all this, see the Great

Descartes,

Descartes, First, In his *Responsio ad Quartas Objectiones*, where the *Species* are accounted for, by the remaining *Superficies*, which only does sensibly affect us. Nor need this trouble us, since it often happens, that things appear otherwise than they are. Next, in what we find in his *Life* written in *French*, *Liv. 8. Chap. 9.* where, from his Letters to *F. Mesland*, we have this account of the Change made in the B. Sacrament; That *Au lieu que les particules du pain, &c.* Whereas the Particles of the Bread and Wine should be mingled with the Blood of Jesus Christ, and there disposed in a particular manner, that his Soul might particularly inform them, it does here inform them without that by force of the Words of Consecration. And whereas the Soul of Jesus Christ could not continue naturally joyned with each of these Particles of Bread and Wine, were they not accompanied with many others, which compose all the Organs of a Humane Body necessarily to Life; it continues joyned supernaturally to each of them, tho' they be separated. The new Disposition here required for the Reception of the Soul, does argue the Change of the Elements. But in the same Chapter we may also see, how this Explication has been approved by several Great Men at *Paris, Louvain*, and elsewhere; which is here mentioned to shew the Liberty they take about the *Modus*, while they do all at the same time, agree in the Thing.

§. IV.

Of Transubstantiation.

Hitherto we have proceeded with consent, about the Explication of the Manner thereof. But the great Point is still to be examined. And here, First, it is to be considered, whether Transubstantiation be the *Mode*, or the *Thing* it self, and what stress is to be laid upon the *Word*. For which, let us consult Dr. Parker late Bishop of *Oxford*, in his *Reasons for Abrogating the Test*: I know, (saith he) 'tis commonly said, that the Council of *Trent* hath presumed to define the *Modus*; and learned Men (I know not by what fatal over-sight) take it up and trust one from another; and the Definition is generally given in these Terms: That, Transubstantiation is wrought

by the *Annihilation* of the *Substance* of the Bread and Wine, the *Accidents* remaining: To the which Annihilation succeeds the Body and Blood of Christ, under the Accidents of Bread and Wine. So the Bishops of *Durham* and *Winchester* represent it; so Mr. *Alix*, and the Writers of his Church. But I cannot but wonder how so many learned Men should with so much assurance fancy to themselves such a Definition in the *Trent* Council, of the *Modus* of Transubstantiation, by the *Annihilation* of the *Substance*, and the *Permanency* of the *Accidents*, when the Fathers of that Council were so far from any such Design, that they design'd nothing more carefully, than to avoid all Scholastick Definitions. p. 23. 24. And a little after: This is the *Definition* of the Council of *Trent*, of the *Real Presence*, that there is a *Conversion* of the *Substances* under the Species and Appearances of Bread and Wine, which the Church hath thought convenient to express by the Word Transubstantiation. And yet tho' the Council approve the Word, yet it does not impose it, it only declares it to be *Convenient*, [*Fit and Proper*,] but no where says 'tis *Necessary*. Page 27. And again: Tho' perhaps all the Fathers of the Council believ'd the Reality of the *New Substantial Presence* under the Old Accidents, yet they had more Temper and Discretion than to Authorise it by conciliar Determination, and therefore use only the Word *Species* (and no other Word is used by *Nicholas II.* *Gregory VII.* and *Innocent III.* that are thought the three great Innovators in the Argument of the *Real Presence*) that properly signifies Appearance, but nothing of Physical or Natural Reality, so that tho' the Presence under the Species be *real*, yet as the Council hath defined it, it is not *Natural* but *Sacramental*, which *Sacramental Real Presence* they express by the Word *Transubstantiation*, and recommend the propriety of the Word to the Acceptance of Christendom. Page 27. 28.

Next then, I shall take the *Thing* it self, as I find it delivered by the Church of *Rome* and than shall see, how near we can come to it.

By the *Thing* understood by Transubstantiation is meant in the Church of *Rome*, a *Change* of the Substances of Bread and Wine, into the Substance of the Body and Blood of Christ. And this as the Council of *Trent* says, has

has been always the Doctrin of that Church, tho' first solemnly declar'd in the Council of *Lateran*. Sess. 13.

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They confess, that the *Word* is not any where in Scripture. But they say, the *Sense* and full meaning of it, by necessary consequence at least, is deliver'd in the Gospel, and therefore certainly and necessarily true. And thus they explain themselves: Christ said it was his Body, which he gave under the Species of Bread. If it was really, and indeed his Body, then say they, it cannot be Bread: Because that which is Bread, cannot be really, and indeed the true and real Body of Christ. Therefore that which was really Bread, is not now Bread, after the Consecration, but is by the Divine Power, (which can change one thing into another) become the True Body of Christ. And this is what is called a Conversion, or Change: And being not made in the outward Accidents or Appearance, (which are still the same) but only in the Substance, which is invisible, therefore they have fram'd a new Word to express it, *viz.* Transubstantiation. They clear this by an Example.

As at the Marriage-Feast of *Cana*, That, which was truly Water, is by the Power of Christ, made True and Real Wine: And it being now absolutely True, that *This is Wine*, it is no longer True, *This is Water*; but that which was truly Water, is now not *Water*, but *Wine*. So they understand in this Mystery, as to the Substance: That, which was truly Bread, is now truly and really the Body of our Lord. Therefore if it be own'd absolutely True, after Consecration, (as has been already shewn) that, *This is my Body*, it is not now truly Bread; but that, which was Bread, is now made to be truly and really the Body of Christ. As therefore, at *Cana*, he made the Water Wine, as 'tis said, *John 4. 46.* so at his last Supper, he made Bread his Body. So that, according to their Sentiments, they believe nothing more, than what the express Words of Christ oblige them to. And this the Great *Lateran* Council declar'd when this Question was first debated, six hundred Years ago, and asserted, That in this Sense it had been deliver'd to them from the Primitive Church; and accordingly quote many Testimonies of the Antient Fathers, seeming to concur in this very Doctrine: Thus they

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Now as to our Side of the Church of England. I find some in the first place, owning the Possibility of Transubstantiation. As Bishop Forbes, who thus delivers himself upon this Subject. *De Eucharistia*. l. 1. c. 2. Many Protestants, says he, too boldly and dangerously deny that God has Power to transubstantiate the Bread into the Body of Christ. 'Tis true, all own, that what implies a Contradiction, cannot be done. But because, in particular, no Body certainly knows what is the Essence of every thing, and consequently what implies a Contradiction, and what not; 'tis without question, a Rashness in any, to put Limits to God's Power. I approve the Opinion of the Divines of Wittemburg, who assert the Power of God to be so great, that he can change the Substance of the Bread and Wine, into the Body and Blood of Christ.

Mr. Thorndike owns a Change in Fact. *Epil.* l. 3. c. 5. where he says, The Elements are really chang'd from ordinary Bread and Wine, into the Body and Blood of Christ, mystically present, as in a Sacrament; and that in Virtue of the Consecration, not by the Faith of him that receives.

Bishop Mountague, *Appeal*. c. 31. asserts in the Contents, that the Consecration of the Elements causeth a Change. And in the Body of the Chapter, cites several of the Primitive Fathers, owning the same: As St. Cyril of Jerusalem, *Catech.* 5. *Precamur Deum hominum amantem, ut emittat Sanctum suum Spiritum in res propositas, ut faciat Panem Corpus Christi, & Vinum Sanguinem Christi*. For, *Quicquid Contigerit Spiritus Sanctus, illud ipsum invidetur & μεταβάλλεται*, says St. Basil in his Liturgy. We beseech God, the Lover of Men, to send forth his Holy Spirit upon the things propos'd, that he would make the Bread the Body of Christ, and the Wine the Blood of Christ. For whatever the Holy Ghost touches, that thing is sanctified, and chang'd. St. Cyprian, *Iste Panis, quem Discipulis suis porrigebat, non effigie, sed Natura mutatus, Omnipotentia Verbi factus est Caro. Et sicut in Persona Christi, Humanitas videbatur, latebat Divinitas; ita Sacramento visibili, invisibiliter Divina se infundit Substantia*. That Bread which our Lord gave to his Disciples, not chang'd in outward Form, but in Nature, by the Almighty Power of the Word, was made Flesh. And as in the

the Person of Christ, his Humanity was seen, and his Divinity was hid; so in the visible Sacrament, the Divine Substance invisibly infuses it self. St. Ambrose: Before Consecration it was Bread, Common Bread, but after Consecration, it becometh the Flesh of Christ, because then the Sacrament is consummate. And the same Father: *For te dices, meus Panis est usitatus; sed Panis iste, ante Verba Sacramentorum, Panis est; ubi accesserit Consecratio de Pane fit Caro Christi.* Perhaps you will say, my Bread is Common Bread; but this Bread before the Sacramental words, is Bread, but when it is consecrated of Bread it is made the Flesh of Christ.

Then he remarks how this Change is term'd by the Antient Fathers. St. Cyrel asserting in this Myſtery μελαβωλῇ. Theophilaet, μελαποίησις. Gregory Nissen, μελασχηματισμός; St. Chrysostom, μελασχηματισμός; and the Bishop after this calling it a *Transmutation*, and *Transelementation*. But however, tho' this Prelate goes so far in confessing a Change upon Consecration, and that it has been so believ'd by the Primitive Church, yet he is not for *Transubstantiation*, but positively declares against it.

The Bishop of Oxford before mention'd, should here also be heard, in what he says to this Point, in his *Reasons* against the *Test*: It is evident (saith he) to all Men, that are but ordinarily conversant in Ecclesiastical Learning, That the Antient Fathers, from Age to Age, asserted the *real* and *substantial* Presence, in very high and expressive Terms. The *Greeks* stiled it, Μελαβωλῇ, μελαψύθμις, μελασκευσμός, μελαποίησις, μελασχηματισμός. And the *Latins* agreeable with the *Greeks*, *Conversion*, *Transmutation*, *Transformation*, *Transfiguration*, *Transelementation*, and at length *Transubstantiation*: By all which they expressed nothing more nor less, than the *real* and *substantial* Presence in the Eucharist, p. 13. And afterwards: In the *Greek* Form (saith he) of Consecration, this Prayer was used: *Make this Bread the precious Body of thy Christ; and that which is in this Cup, the precious Blood of thy Christ; Changing them by thy Holy Spirit*: Which words are taken out of the Liturgies of St. Chrysostom, and St. Basil. And Jeremias, the Learned Patriarch of Constantinople, in his Declaration of the Faith of the Creek Church, in Answer to the *Lutheran* Divines, affirms *That the Catholick*

sholick Church believes, that after the Consecration, the Bread is Changed into the very Body of Christ, and the Wine into the very Blood, by the Holy Spirit. p. 33. And having both before and after this, given the Judgment of Foreign Churches, he concludes thus: This is the Account of this Controversie, in all Foreign Churches. All Parties of Christendom, agree in the *Substance* of the *Doctrine*, even the *Calvinists* themselves; who, tho' they sometimes attempted to deny it, had not Confidence enough to be steady to their own Opinion, but were often forc'd to submit it to the Consent of Christendom. p. 46. And a little after: As for the Church (saith he) of *England*, she agrees with the Tradition of the *Catholick Church*, in asserting the *Certainty* of the *real Presence*, and the *Uncertainty* of the *Manner* of it: Tho the true Account of it hath been miserably perplexed, and disturb'd by the oblique Practices of the *Sacramentarians*. p. 47.

I have been large in the Citations from my Authors, to shew, how far has been taught and believ'd in our Church, and how far still may be believ'd in her Communion. And to sum up, now in a few words, what Concessions have been made within her Pale, they are these, *viz.* That Christ is not only figuratively in the Sacrament, is Wonderful and almost wholly Ineffable; not to be fully comprehended by Human Reason: That Christ is so Present in the Eucharist, that he may, and ought to be there adored. That this his Presence, is effected by a Change, or Conversion wrought by an Almighty Power, in virtue of the words of Consecration.

So far has been taught by our own Prelates, and may still be believ'd within our Communion; and the very same is taught by the Church of *Rome*: So that none will be question'd in that Church, of not being Orthodox, as to this Point, who makes this Profession.

And why then may there not be Hopes of Accommodation in this Grand Point, when that, which is a sufficient Profession to be admitted into one Communion, is taught and allow'd in the other? Private Persons and even Pastors, who thus believe and teach, are not cast out of our Communion on this account: And why then, shou'd we separate Communion from a Church upon the same?

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'Tis true, that Transubstantiation has occasion'd great Heats; but may there not be here some hopes of Peace? 'Tis pity a Piece of Logick shou'd divide Churches, and disturb the World. For my part, upon a serious Perusal of the Council of *Trent*, and their best Divines, I can discover nothing more in it. Divines on both sides eminent, agree, *Hoc est Corpus meum*; *This is my Body*: allowing the Real Presence of Christs true Body, for verifying the Proposition. We agree about the *Hoc est*, says Bishop *Andrews*: This is the substantial Point; in this then is an agreement about the Presence of Christ. Now the *Romanists* go on, and say, that for verifying the Proposition, *Hoc est, Corpus meum*, we must believe farther: For the Proposition (say they) asserting, *This is my Body*, cannot be True, in the Sense as now agreed on, except it be his Body; and if it be *his Body*, then it is not Bread; but that, which was Bread, is made his Body, and this is all their Transubstantiation. Now what is this but a Piece of Logick, even a Dispute of what is requir'd to the verifying a Proposition? 'Tis true, besides the Logick, they say, it is a Truth, they have so receiv'd from the Primitive Church, and therefore upon this head, are bound not to depart from it; But as to us, Those amongst us, who confess a Real Presence of Christ in the Sacrament, and confess it so, as to declare, there's no difference between the two Churches in this Point, these I say, seem to offer fair for compounding the rest. For whilst they in this own, the Subject of this mystery to be above the Laws of Nature, to be above the Reach of Reason, that it is wrought by the Power of the Holy Ghost, that it is the effect of an Almighty Power, and assert this from Antiquity, don't they here surrender the whole Cause out of the hands of Reason, and submit intirely to Faith, and having advanc'd so far, what can be the Objections, after this, from natural Philosophy, or Logick, in a Point already confess'd to be above their Enquiry?

Thus from these Concessions of our Learned Prelates, I raise hopes of Peace, and am confirm'd in my hopes by the Learned *Grotius*; who, having duly weigh'd this whole matter, says, First, 'Tis the Explications of Schoolmen create the offence, that is taken against the Word, *Transubstantiation*, which Explications, we may lay by. Secondly,

condly, he joins with our Prelates as to the chief Point, declaring in these Words; *The Fathers, and very many Protestants do affirm it for certain, that together with the Signs, the thing it self is exhibited; but in a manner, that is not perceptible by the External Senses.* And then lastly makes this Conclusion, upon the whole Question in Debate: *To speak my Heart, says he, I think, that many Disputers do understand well enough the Sense of the Ancient Church, and of the present Greek and Latin: but they dissemble it, that they may have matter to declame upon, among those that make more use of their outward Senses than their Inward.* Here's Grotius's Judgment in this great Point as set down in a small Collection in English, translated out of his *Vote, for Peace.* p. 92. *Of Transubstantiation.* And while he, upon so strict a Search, and such mature deliberation thus pronounces, may it not be hoped, that the Love of Peace and Compassion to divided Christendom will influence so strongly some pious Breasts, as not to let School Opinions, and the Love of Wrangling, keep up those Heats, which enflame the World, and consume Religion under the Notion of refining it?

§. V.

Of the Mass.

BY this Word *Mass*, which was used by St. Ambrose, and also in the first Liturgy of K. Edward VI. I find the Romanists mean no more, than the performing, as to this Point, that which Christ did at his last Supper, when he gave his Apostles, and by them to their Successors, Power of consecrating the Bread and Wine, into the Body and Blood of Christ, and commanded them to do what he had there done, in Remembrance of his Death and Passion on the Cross. Now while Christ is here offer'd in Testimony of God, being the Sovereign Lord of Life and Death, they call this Offering a *Sacrifice*: And this being done in Remembrance of Christ being offer'd for our Sins, a *Sacrifice* on the Cross, hence they call it a *Commemorative Sacrifice*: And while the Virtue of Christs Passion, is applied to Christians by means of this Offering, as it is like-

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likewise by Acts of Faith, of Prayer, and Contrition; which are therefore truly *Propitiatory*; hence they declare this Offering to be *Propitiatory*. This is the Explanation given by them, conformable to what is deliver'd upon this Point in the Council of *Trent. Sess. 22. c. 1.*

The Substance of this Doctrin, I find deliver'd by Mr. *Thordike. Epil. l. 3. c. 5. p. 44.* where having maintained, That the Elements are really chang'd from ordinary Bread and Wine, into the Body and Blood of Christ, mystically present, as in a Sacrament, and that in Vertue of the Consecration, not by the Faith of him that receives. He then adds thus: I am to admit, and maintain whatsoever appears duly Consequent to this Truth: Namely, that the Elements so Consecrated are truly the Sacrifice of Christ upon the Cross, in as much as the Body and Blood of Christ, are contained in them. Then p. 46. he collects thus: And the Sacrifice of the Cross, being necessarily propitiatory, and impetratory both, it cannot be denied that the Sacrament of the Eucharist, in as much as it is the same Sacrifice upon the Cross, is also both propitiatory, and impetratory.

Bishop *Forbes* comes up to the same. *De Euch. l. 3. c. §. 10. Dicunt etiam sapissime Sancti Patres in Eucharistia offerri, & Sacrificari ipsum Christi Corpus, ut ex innumeris pene locis constat.* The Holy Fathers very frequently say, That in the Eucharist is offer'd and sacrificed, the very Body of Christ, as is evident in infinite Places: Not that all the Conditions of a Sacrifice, are here properly and really found; but by a Commemoration, and Representation of that, which was once offer'd in that only Sacrifice of the Cross, in which Christ our High Priest, consummated all other Sacrifices; and by a pious Supplication, in which the Ministers of the Church with all Humility, beseech God the Father, that for the sake of the perpetual Victim of that only Sacrifice, sitting at the Right Hand of his Father in Heaven, and Present upon the Holy Table, in an ineffable manner, he wou'd cause the Virtue and Grace of this standing Victim, to be Efficacious, and advantageous to his Church, for the Remedy of all Necessities, both of Body and Soul.

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The same Prelate asserts yet plainer, *De Euch.* 1. 3. c. 2. §. 12. This Sacrifice of the Supper, is not only propitiatory, and may be offer'd up for the Remission of our daily Sins; but likewise is impetratory, and may be rightly offer'd for the obtaining all Blessings. And then add, altho the Scripture do's not plainly and in express words, teach this, yet the Holy Fathers with unanimous Consent, have thus understood the Scriptures, as has at large been demonstrated by many: And all the Antient Liturgies prescribe, that in time of the Oblation, Prayers be offer'd for Peace, for the Fruits of the Earth, and other Temporal Benefits, as'tis evident to all.

In this Point I see but little Difference, but that which is taught in the Church of *Rome*, is taught and contended for, within the Pale of the Church of *England*; and this by Men of Learning and Note. But for making it still more plain, hear what is the Judgment of *Grotius*. The Church, says he, commemorating the Sacrifice of Christ, with the usual Rite and Words, in this also, sacrificeth, and offers that, which is her own, given unto her by Christ: That She setteth before the Eyes of God; by that She beseecheth God: And it is the same Sacrifice that Christ offer'd; the same One, True, and Singular Sacrifice to *Augustin*; a Sacrifice of Memory to *Ensebius*; a Spiritual Sacrifice to others. After that, the Faithful offer themselves according to the Example of Christ, their Goods, their Labours, their Life also; if not in Effect, in Affection, as *Abraham* Sacrificing, offer'd his Son. In all this, What is there New? What deform'd? What Hurtful? But Minds once distracted, do distract all things into a deprav'd Meaning, and then are glad to find a Hint for it, in any of the Schools. *Ubi Supr. Of Christian Sacrifices.*

Obser-

Observations upon CHAP. V.

Of the Sacrament of the Lords Supper.

Concerning this holy Sacrament there are some things, wherein the Sentiments and Usage of the whole Catholick Church in all Ages from the beginning are so evident, that, being Matters of great Importance in the Worship of God, they ought to be retained, and continued for earnestly, as the Faith once delivered to the Saints: And there are others again, wherein there is no Agreement amongst the Antients, and by Consequence no Evidence of any True Catholick and Apostolick Tradition; and therefore concerning them it may be very proper to remember a wise Sentence of a very Learned Man: *Nescire velle, quæ Magister Maximus Doceri non vult, Erudita Inscitia est*: What God has not been pleased to reveal, Man ought not to presume to declare or determine, but leave such Secrets to him, to whom they belong. And in the Contentions about all these, as the one side errs through Ignorance and Inconsideration, so the other through Presumption and Affectation of greater Authority, than was ever committed to them.

In this Holy Rite there are two things of principal Importance; One *External*, the most Solemn and Peculiar Christian Worship, a true and proper Commemorative Anti-Typical Sacrifice, as effectual to all intents and purposes for Christians, as were all the Typical Sacrifices of the Jews for them, in the Oblation of Bread and Wine, the Creatures of God, and principal Aliments of our Lives, in Recognition of his Dominion and Sovereignty over us by right of Creation and Sustentation of Us by his Creatures, and as a Symbolical Oblation of our selves to him; and of those Consecrated and Sanctified by the Descent of the Holy Spirit upon them at the Prayers of the Church, in Memory of our Saviours Sacrifice of Himself to the Father upon the Cross, in Recognition of his Dominion and Sovereignty over Us by Right of Redemption. A most Reasonable and Noble Service, *Eucharistical*, for our Creation, Sustentation and Redemption; *Propitiatory*, in the Commemoration and Representation of the

' Sacrifice of our Saviour to God the Father for us; and
' *Impetratory* also, as that, by which alone we have Access
' to, and Acceptance with the Father.

' But it is not only a Sacrifice, but a *Sacrament* too, be-
' ing so consecrated and sanctified, and impregnated with
' a Divine Power and Virtue for our Sanctification, well
' expressed by St. *Irenæus* in these Words. *Duabus rebus*
' *constans, Cœlesti & Terrena*: consisting of two things,
' one Celestial, and the other Terrestrial. And the Parti-
' cipation of these in the Holy Communion is a special
' *Recognition* by each of the Communicants in particular
' of their Redemption by the Blood of Christ, and of their
' Subjection to his Dominion thereby acquir'd. And there-
' fore it is no other, than a wicked, superstitious Sacrilege
' in that pretended infallible Church, to deprive our Savi-
' our of his Right, and hinder his People in the compleat
' Performance of their solemn Duty to him, by setting up a
' new Notion of assisting at the Mass instead of actually
' communicating; and by *Denial of the Chalice* to the La-
' ity; and questionless by the Instigation of the Devil, who
' has prevailed in like manner upon their Adversaries, in
' corrupting the Practice, and confounding the Notions
' of these Holy Mysteries. Which ought to be a *moving and*
' *effectual Consideration* to both sides, to profound Humili-
' ty, and Mutual Condescension and Charity, and so to
' return to Unity and true Catholick Communion, of
' which this is a Symbol, and an Obligation.

' That which is *Internal* in these things, is partly, what
' is *implied*, as the Recognitions aforesaid, and the *Appli-*
' *cation* of the Benefits of our Saviours Sacrifice both to the
' whole Church, as one Body, and to each particular Com-
' municant; and partly, what is actually conveyed in and
' by those Consecrated Creatures, and especially the Gra-
' ces of Fortitude and Heavenly Mindedness, Devotion to
' God, and to our Saviour, and tender and dear Affection
' to all truly devoted to *Him*.

' And all this is very evident both in the known and com-
' mon Practice of the whole Catholick Church, and in
' the Writings of the most eminent Christians in all for-
' mer Ages, even from the time of the Apostles, till the
' Corruptions were introduced in the Western Churches,
' first by the *School-Men* who set up their own Conceits
' and Imaginations, which were afterwards received as
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‘ *Traditions*, as they were indeed, but not Apostolical, or
 ‘ Catholick, farther than the *Latin Churches*; and since by
 ‘ the *Reformers* who were more industrious in detecting
 ‘ of Faults, than considerate in rectifying what was amiss,
 ‘ but set up their own Fancies and Imaginations as the
 ‘ School-Men did, which were in like manner receiv’d for
 ‘ Gospel, and the true Interpretation of it by their Follow-
 ‘ ers: By which Means all is now divided into Sects and
 ‘ Factions, and very little of the Primitive Christian Spirit
 ‘ any where to be found, but only in some little Sprink-
 ‘ lings in all Parts; for God is no where wanting in his
 ‘ Graces to such, as are sincere in doing what they can,
 ‘ though they have not compleatly what they ought. The
 ‘ Faults on this side are briefly noted in a Paper en-
 ‘ tled the *Cranmerian Liturgy*, and rectified in a Liturgy
 ‘ entituled, *A compleat and unexceptionable Form of Litur-*
 ‘ *gy, or Divine Service for the Celebration of the Holy Com-*
 ‘ *munion, according to the Usage of the Ancient Christians;*
 ‘ which having been perused by considerable Persons of all
 ‘ Parties, no considerable Exception hath yet been made
 ‘ to it.

‘ Concerning the *ADORATION* in question, Men are
 ‘ apt to run of themselves into *Extreams*, and from one Ex-
 ‘ trem into the other, and the Wicked Spirits are as ready
 ‘ and active to instigate them to it, from a most reasonable
 ‘ Religion into unreasonable *Superstition*, and from that into
 ‘ an unreasonable and profane *Abhorrence* of what is just
 ‘ and reasonable, and, it may be necessary. It is proba-
 ‘ ble that there are great Abuses committed in Fact, in this
 ‘ matter, but their Adversaries may be in as great an Ex-
 ‘ trem to charge them all, as some do with Idolatry for
 ‘ it, and with so much Animosity and Bitterness, as is
 ‘ more like to proceed from the Subtility of Satan, than
 ‘ from the Wisdom which is from above. It is beyond dis-
 ‘ pute, that of all Holy things, there is none, which
 ‘ ought to be used with more Reverence in all Respects
 ‘ than these. The Reverence, which is shewed to Holy
 ‘ Things, Holy Places, Holy Times, &c. dedicated to
 ‘ the Service of God, is a Reverence and Respect to his
 ‘ Divine Majesty. But when he hath appointed any Pla-
 ‘ ces or Things for Symbols or Memorials of his special
 ‘ Presence there he ought to be adored as invisibly Present

' with his attendant Angels. Such was the Ark among the
 ' Jews; and such are those Holy Creatures among Chisti-
 ' ans, not only consecrated, but sanctified by the Descent
 ' of the Holy Ghost at the Prayers of the Church for
 ' Sanctification of Worthy Communicants, according to
 ' the Sentiments and Usage of the Antient Christians. And it
 ' is possible that the sincere Devotion of such, as may have
 ' something of Superstition intermixt, may find a graci-
 ' ous Acceptance, when such as judge and condemn them
 ' for it, are sent empty away. And such as will break
 ' or refuse Communion for it, are more like to damnifie,
 ' than benefit themselves by so doing.

' Concerning Transubstantiation, and the Manner of
 ' Christs Presence in the Eucharist, there is no Evidence
 ' of any Apostolical Tradition: The Apprehensions of the
 ' Antients are so various concerning it, as is a great Evi-
 ' dence that there is none, but that it was to remain an a-
 ' dorable Mystery. So that People may contend as long
 ' as they please; but it can be only for their own Opini-
 ' ons. There are as expresse Testimonies for Consub-
 ' stantiation, as for any of the three Opinions; and there
 ' are some, which seem to favour Calvins: But some of
 ' the Church of England seem to come nearest to what was
 ' most Catholick. And there are different Opinions a-
 ' mong the Papists themselves concerning their Explication
 ' of Transubstantiation it self. And therefore since it can
 ' be no Article of Faith, this is another Instance against
 ' the pretended Infallibility of that Church, which has
 ' presumed to determine it, and to impose Human Conceits
 ' upon the World for divine Verities. But all ought to
 ' think reverently and speak modestly concerning such Mi-
 ' steries; and the Pope to lay down that Imposture of
 ' their pretended Infallibility, and leave Christians to that
 ' Apostolick Liberty, for which there is a manifest Tra-
 ' dition of Apostolick Authority.

C H A P.

C H A P. VI.

Of Communion in one kind.

Quest. I. **W**Hether the Church of *Rome* do's not Act contrary to the Command of Christ, in forbidding the People the use of the Cup?

'Tis one of our Rules, never to charge upon Men the Consequences of their Opinions, when they expressly disown them. This seems to be our present Case. For tho' it be true, that in the Church of *Rome*, is denied the Cup to the People, yet they deny this to be contrary to Christs Command. And could it be made evident to them, that this is contrary to the Command of Christ, I have reason to believe, they would abhor the Practice. My Reason is, because upon full Examination into their Principles, Profession, Books of Devotion, and Instruction, I find they believe in Christ in the same manner as is taught by us in the Church of *England*; they profess Him to be the Supream Law-giver, that He is the Way, the Truth and the Life; that his Gospel is such a Rule of Salvation, that whoever lives in the known transgression of it, can have no part in Christ. This I assert upon my own knowledge; and therefore as to the Charge in this Point, of their acting contrary to the Command of Christ, it is a consequence, which they utterly deny, and hence falling under the Rule now mentioned, ought not to be pressed.

Quest. II. Whether it be not evident, that Christ gave express Command to all to drink of the Cup, in those Words, *Drink ye all of this*: and therefore the Practice of denying the Cup, utterly to be abhor'd?

This being a charge against the Romanists, 'tis but just they should speak for themselves; therefore I here set down the Defence they make.

They with us own these Words spoke by Christ, *Drink ye all of this*; they own them likewise to be a plain Command; but to those whom Christ spoke them, that is, to

the Apostles (and to their Successors) whom he then made Priests, and gave them Power to Consecrate the Elements, as he had done; for that as the Power of Consecrating, which Christ then gave to the Apostles, is not to be extended to the Laity, so neither the Command of *Drinking*, which he gave at the same time. This they explain by several other Commands of Christ, given to the Apostles; as *Go, and Teach all Nations, Receive ye the Holy Ghost, whose Sins ye forgive they are Forgiven, &c.* With others of this kind, in which 'tis plain, what Christ spoke to his Apostles, and to their Successors, is not all intended, or directed to the People. Thus they confess the Evidence of the Command, but say, there's no Evidence from Scripture; that this was a Command given by Christ, to the Laity.

Quest. III. Whether the Practice of the Primitive Church, in giving the Sacrament, in both Kinds, be not Evidence, that Christ's Words were understood, as a Command to the Laity?

The *Romanists* agree with us, and own, that it was the most general Practice of the Primitive Church, for all to receive in both kinds, even for Eleven Hundred Years; but then they say, that the Church did not do this, as judging it necessary to be so done, in Obedience to any Command of Christ, who had enjoy'd it to be given in both kinds. And this they prove from Matter of Fact, it being Evident in the Records of Antiquity, that in the purest Ages, it was the practice in many Cases, to give the Communion in one kind only; as to the Solitaries, to whom it was carried into the Desert, to the Sick, to Persons on a Journey, to Infants, to the Abstemious. And for some time also, in some Places, in the Ordinary Communion at Church: As appears from *S. Leo the Great*, and *S. Gelasius*, who was his Successor in the *Roman* See, being likewise taken notice of by *Cassander* and *Grotius*. Now this being practised by the Ancient Church, it is most evident, say they, it was judg'd then to be Good and lawful to receive in one kind; which yet they could not judge if it had been their Sentiment, That Christ had left a Command for all to receive in both; for in
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this Supposition, it must have been abhorr'd, as a thing contrary to a plain precept of Christ.

Hence again, the *Romanists* argue from this allowed Practice; that as the Primitive Church judg'd it Good and Lawful to receive in both kinds, so they likewise judg'd it Good and Lawful (upon some Motives and Circumstances) to receive in one kind: And consequently, that the manner of receiving, whether in both kinds, or one, was no matter of Precept, but subject to difference of Practice, according to Circumstances, and therefore reputed as a point of Discipline, capable of Change. And this is the very Sentiment of the *Roman Church*: For they say, it is good to receive in one kind; and likewise, that it is good to receive in both. It was the general Practice formerly, to receive in both kinds, and so it may be again. This was the Sense of the Church, even before the Restraint was laid by the Council of *Constance*; it being evident from History, That several Bishops, observing the Irreverences committed in giving the Cup, forbid it to be given to the Laity in their Diocesses, even before the meeting of that Council, as it was likewise done by the *Cistercian Order*; which plainly shews, that the receiving in both kinds, or one, was judged no matter of Precept, but only of Discipline, determinable by Circumstances. In which Sentiment, it may be presumed, the *Greek Church* did concur, who laying hold on all Arguments to justify their not Communicating with the *Latin Church*, never mentioned this of forbidding the Cup to the Laity, which they would certainly have done, had they judged the receiving in both kinds to have been of precept.

So far at least the present Greek Church concurs with the Latin, as not to take those Words of Christ, *Drink ye all of this*, to be a precept in the Literal Sense: whilst it no where gives the Cup to the Laity to Drink: but Communicates the People with the Symbol of Christs Body intinct with that of his Blood, taken out of the Chalice with a little Spoon, and so put into their Mouths, which is not Literally Drinking of the Cup. And the Sick they Communicate only with the Symbol of Christs Body Consecrated on *Maunday Thursday*, for all the Year following, and then on that Day, be sprinkled with

the Symbol of his Blood, and at the same time dried and hardned over the Fire, and softned again for the Sick, with common Wine, at the time, when they Administer it. The former way then of Communicating the People generally in both kinds, has been chang'd in both Churches, and upon the same Grounds, namely, upon the many, and great Irreverences, that have happen'd, in giving the Consecrating Bread into their Hands, and in allowing so many Communicants of all Ages and Conditions to Drink out of the Cup. And while chang'd in Fact in the present Greek and Latin Churches, and differently Administred in the Primitive Church, that is never giving it in both kinds when there was danger of Irreverence by Administring it in both; hence they argue, that the *manner* of Administring the Sacrament, is only of Discipline and Alterable: And that the Sense of the Primitive Church was the same as now it is in the Greek and Latin; *viz.* That where-ever there's danger of Irreverence in giving the Sacrament in both kinds, there's no Precept for so giving it, but it may be lawfully and profitably given in one.

There are some of the Reasons, upon which the Church of *Rome* proceeds, and endeavours to prove, that the giving of the Cup to all is not of precept, and consequently, that she transgresses no Precept in forbidding it, upon due motives to the Laity. Now upon Examination, I find several leading Men of the Reformation, and even some of Note in our own Church, agreeing with the Romanists, and owning, that Christ has no where in Scripture given Command for all to receive in both kinds. As Bishop *Forbes*, who owns the Primitive Practice of giving the Communion in one kind, in particular Cases, and Bishop *White*, and Bishop *Mountague*, who say, the Authority for giving it in both kinds, is rather from Tradition than Scripture. So far do these Learned Men grant, and in this contribute to the accomodating this considerable Point. For if it can be allowed in our Church, that there's no precept in Scripture for giving the Sacrament in both kinds, then in our Church we may confess, that 'tis not contrary to any precept, to forbid the Cup to the Laity; and consequently according to our Sixth Rule, this ought not to be made the breach of Communion.

nion, since 'tis not a Practise against the Laws of God. But, if we cannot do this, yet still Peace ought not to be despair'd on this account, since the Church of *Rome* owning this to be a point of Discipline only, and therefore alterable, can yield to us in this Point, as it did to the Emperor *Ferdinand*, *An. 1564.* in granting the use of the Cup to the Laity in the *German* Nation, upon the hopes of gaining that People, by such Condescension, to the Unity of the Church, it having been left by the Council of *Constance* to the Popes Prudence; to grant leave to any Nation, or People, of Communicating in both kinds, as he should judge reasonable. What therefore has been already done, upon the desire of Peace, may be done again upon the same Motive, as it was indeed offered by the Pope to Queen *Elizabeth*.

Quest. IV. Whether the Decree of *Constance* was with a *non obstante* to Christs Command?

This could not be in their System, since they positively assert, that there was no such Command of Christ. It was *non Obstante Institutione*. That altho' Christ ordained it in both kinds, in regard to the Apostles, and the exercise of Priestly Function, yet still the Cup might, upon due motives, be denied to the Laity: which alters the Case, and answers the Question, so as not to be made an Exception against Catholick Communion.

Quest. V. Whether the denial of the Cup be not defrauding the Laity.

This seems a Consequence, according to our common Opinion of the Sacrament: But in the Sense of the Church of *Rome*, it seems not just to Charge it upon them. For while they firmly believe, and teach (and some of ours hold with them) that not only the Virtue and Benefits of Christs Passion is applied by the Sacrament: but likewise, that Christ is really given to the Communicant; it is certain, according to this Doctrine, that no more is received in both kinds, than in one: 'tis Christ is given in one kind, and no more than Christ in both; and who can say, that having Christ Communicated unto them, they are defrauded of any thing, while in Christ they have and possess all? Besides that no Priest,
Bishop

Bishop or Pope, receives otherwise than the Laity, in one kind only, unless they Consecrate, and then it is for the Sacrifice, that both kinds are necessary, not for the Communion. So that here none can suspect any Fraud. As to the Thing received, it is the very same received both by Laity and Clergy; all the Difference is in the *manner* of receiving: and while this *manner* has been various in all times, according to Circumstances, without the least suspicion of any defrauding, it seems not reasonable to press this Charge now, especially since, according to our Fourth Rule, the consequences of Men's Opinions ought not to be charged upon them, such consequences at least as they deny, and apprehend no reason to suspect.

Thus there may be hopes of compounding this Point; whilst, if we cannot come over to them, they may yield here and come to us.

Observations upon C H A P. VI.

Of Communion in one kind.

OF this I have said enough for sincere Christians and true Catholicks already. And this Author hath heard me sometimes admire at the Dis-ingenuity of *Condome*, in citing *Leo* and *Gelasius* for proof of the Administration of it in Publick Assemblies in one kind, when it is not probable that a Man of his Parts and Learning, can believe himself, that any such thing can be concluded from their Words. And therefore I cannot but admire at his own Dis-ingenuity here, that he should mention their Names as Witnesses of it, saying, that it appears from *S. Leo the Great*, and *S. Gelasius*, who was his Successor in the Roman See, being likewise taken notice of by *Cassander* and *Grotius*. Whereas *Grotius* doth not so much as mention their Names, and *Cassander* in his Book for Communion in both kinds, says, that they prove the contrary; *Nam ex iis manifestè constat horum Pontificum temporibus* Com-

Communionem non nisi in utraq; Specie in Ecclesia usitatum fuisse. For from them it manifestly appears that in the times of these Popes, Communion was not used in the Church but in both kinds. And *Gelasius* expressly condemns it. Concerning *his Craft and Artifice* I have said enough in the beginning; and therefore for brevity sake pass over many other Instances of it, as needless for that purpose.

If the ancient Christians did, upon special Occasions, and in private Cases, give and receive this Holy Sacrament in one kind, yet of any such thing in publick Assemblies not one Instance can be produced, not in any Church of the Latines for above 1000, or near 1200 Years, nor in any other till this Day. And even in the Council of *Trent*, says *Cassander* or his Publisher, the last Summer the greater and better part of the more Learned Bishops, did unanimously agree in this Judgment, that the Cup ought to be given to the Laity. How, When, and by Whom this Custom was first introduced is not certain; but not till after *Pascal II.* *Baronius* shews, *An. 1118.* and that it had not prevailed among the Latines in all Places in the time of *Alexander of Hales*, in the beginning of the 13th Age, appears by his own Words, *ferè ubique*; but *Tho. Aquinas* in *Quibusdam Ecclesiis*, and in *Quibusdam Locis*. And it seems to have been begun not long before, because I find no mention of it before; nor could Cardinal *Cusa* trace it any higher than about the Year 1215, v. *Ep. ad Boemos.* p. 855. And it is likely it spread very quickly, *propter periculum Effusionis*, which is the principal Reason that the Schoolmen, one after another, about that time gave of it. But it was not established by any Council till that of *Constance*, *An. 1414. Sess. 13.* commanded that no Priest under pain of *Excommunication* should give the People the Communion in both kinds of Bread and Wine; and this upon the Principles of the Schoolmen, and what is then called the approved and reasonable Custom of the Church, tho' a meer Innovation of about 200 Years standing, and contrary to the Judgment and Usages of all other Churches in the World. And therefore a great presumption to make such construction of Christs Institution

‘ Institution, and set up such Customs against undeniable Catholick Usage; a notable Instance of how little credit is to be given to their Pretences and Allegations of Custom and Traditions, of which many are mere Scholastick Inventions, no better than those of the *Pharisees* heretofore.

‘ They are hard put to it to prove such a prohibition lawful in any Case in a publick Assembly; but if that might be granted, it is another matter to prove it lawful in a Case, wherein it is likely to be of such *mischievous Consequence* as it hath been in some places; and another after that to prove such a *General Prohibition* of it to all Priests, and by consequence to all Churches, to be lawful; since it may be of different consequence in several Nations, and Churches even *Diocesan*, whereof the Governours of those Churches are the only proper Judges; So that ’tis a prejudice to their Rights, and an Impediment to the due discharge of their Duty, to order things, as may be most for the Edification of their People.

‘ And besides all this, such Orders in such doubtful, or rather such plain naughty Cases, and the Defences which are made for them, are of a most mischievous consequence; to teach People to elude all Authority, both of Scripture, and of the whole Catholick Church: and to tempt them to suspect, that they who make them, have indeed no regard to either, but to their own Will and temporal Interest; and thereupon to have themselves a little regard to either. Which is such a horrible *Scandal*, as I know not what can be greater. And when I consider all this, I cannot but think it proceeds from the subtlety of Satan, the instigation of the Devil, the very Spirit of Antichrist. And therefore conclude with Pope *Gelasius*, *Aut integra Sacramenta percipiant, aut ab integris arcantur: Quia Discisto unius ejusdemq; Mysterii, sine Grandi Sacrilegio nequit pravenire.*

‘ It being out of all question, that Communion in both kinds is lawful; but not whether the Prohibition be; in this the *Pope* ought, to yield to the *Right and Duty of the Churches*; and not they to betray the Rights, and desert the Duty in compliance with such
unjust

' unjust Usurpations, as our *Missioners* do; and there-
 ' by show themselves no true Ministers of Christ and
 ' Catholick Missioners, but mere Agents for the Papal
 ' Faction; as does our *Author* also, to talk of Com-
 ' pounding in such a Case as this, after such *shuffling*,
 ' as he useth to represent the Papal Cause as favourable
 ' as may be; and not only *shuffling*, but positive affir-
 ' mation of a notorious *Untruth*, that this manner of
 ' receiving (in publick Assemblies, for that's the matter
 ' in question) has been various in all times. But had
 ' the Pope the Affection of a *common Father of Christen-*
 ' *dom*, and the Spirit of Christ and of his Apostles at
 ' this Day, and was not imposed on by the Energy and
 ' strong Delusions of the Spirit of Antichrist, he would
 ' never continue such a scandalous Usurpation, and in-
 ' volve himself in all the Guilt of his Predecessors, in
 ' their Persecutions and Effusion of Christian Blood for
 ' such a cause, but remove the *curfed thing*, and leave
 ' the Ministers of Christ free to discharge their Duty,
 ' as may be most for his Service, and the Edification of
 ' his People; which he may do when he pleaseth. But
 ' it appears plainly what Spirit they are of, being more
 ' concern'd to keep up a Usurped Domineering Autho-
 ' rity over the Flock of Christ, than for Inlarging his
 ' Kingdom, unless in subjection to themselves; or Reduc-
 ' ing his dispersed Sheep, unless to Obedience to their
 ' Usurpations; or Edification of his People upon the Ca-
 ' tholick Fundamental Principles of the Gospel.

CHAP. VII.

Of Praying for the Dead and Purgatory.

Quest. I. **W**Hether the Preaching up Purgatory do's not make Persons bold in Sin, and neglect Repentance?

If it do's, it is a great Abuse, which that Church do's not approve, much less impose on any, and therefore ought not according to our Second Rule, be prest as an occasion of distinct Communion. By what I observe in their spiritual Books, they press the necessity of true Repentance, as much as we can desire. But if Libertins amongst them, observe not such Directions, this cannot in Justice be cast upon Purgatory; since 'tis evident, they live in Defiance of Hell, and through want of Faith, or Blindness, put all to the Hazard; and are these no where to be found, but where Purgatory is taught?

Quest. II. Whether their Praying for the most wicked Sinners, be not a Proof, that they think Purgatory to be a Shelter for all Crimes?

They positively believe, as we do; that as the very good and faithful Servants of God go directly to Heaven, so Sinners, who die without a sincere Repentance, go to Hell. In this we agree. But because the inward State of a dying Christian is unknown to them, therefore suspending all Judging in a Case, wherein not they, but God alone is Judge, they let Charity prevail, which supposing, and hoping the best, prays for all such as die; knowing, that if the Souls for which they pray are not capable of Relief, yet their Prayers will not be lost before God, who is the faithful Rewarder of Charity, even tho' it happens to be mis-applied. Just as the Apostolical Salutation, *Peace be to this House*, was not lost, even in a House where there was no Son of Peace; for that in this Case, Christ promised, the Peace shou'd return to their Benefit, who made the Prayer of Peace for their Neighbour. Thus they expound their Charity, and it being an innocent Piety, if not well grounded, it need be no occasion of Breach between us.

Quest. III.

Quest. III. Whether the Doctrin of Purgatory be not a Point of meer Gain, and many ridiculous Deliverances from that Prison pretended, for making the People Liberal in opening their Purses, for their Interest, who serve the Altar?

I cannot but fear great Abuses in a Case, where Money is stirring; for so 'twas, even in the purest times of the Apostles. But whatever these Abuses are, upon Examination, I find, that Church approves not of such Abuses, but in the Council of *Trent*, takes notice of them, and strictly gives it in Charge to the Bishops, to take care for their being reform'd. *Sess. 25. Decr. de Purg.* There they are first enjoyned, that nothing be taught of Purgatory, but according to what is deliver'd by the Holy Fathers, and Sacred Councils. Secondly, That they suffer nothing to be published or preached, which can be suspected of being false or uncertain. Thirdly, That they forbid, and take away all that favours of Superstition, or filthy Lucre, as being Scandals, and Stumbling-Blocks to the Faithful. Now, while that Church is so far from imposing such Abuses and ill Practices, that she joins with us in desiring and requiring their Reformation, this Question according to our Second Rule, may be laid by, and be made no Hindrance to Communion; since the Communion here propos'd, is not with the Corruptions of Church-Men, but with the Church, which declares against such Corruptions, though not wholly remov'd, for want of due Execution of her Injunctions.

Quest. IV. Whether praying for the Souls of such as are Dead, be not vain, and superstitious; and being no where found in Scripture, is a Practice, which cannot be joyn'd with or approv'd?

The Church of *Rome* confesses this Practice to be no where taught in Scripture more plainly than in the Apocriphal Books; as 2. *Macch.* 12. 43. But then she says, this Doctrin and Practice, has been delivered down in all Ages, even the most Primitive; not only in the Writings of the Fathers, but by the agreeing Practice of the Universal Church; that it cannot be question'd to have been ordained by the Apostles, and received from them,
by

by all Christian Churches, wherever the Gospel was preach'd by them.

I have examin'd this Point, and must confess, I have found very great Authority for it, both in Consent of Fathers, and Antient Practice. But having undertaken only to relate, I insert not my own Thoughts, but the Judgment of others: And for this Point, hear first what the late Dutches of York, says in her Paper. I spoke severally to two of the best Bishops we have in *Engladd*; [*Sheldon*, Arch-Bishop of *Canterbury*, and *Blandford*, Bishop of *Worcester*.] Who both told me, there were many things in the *Roman Church*, which it were very much to be wish'd, we had kept: As Confession, which was, no doubt, commanded by God: That Praying for the Dead, was one of the Antient Things in Christianity: That for their Parts, they did it daily, though they would not own it. But next, it may be of good use also, to set down here the Epitaphs, which Bishop *Barrow* of *St. Asaph*, and Mr. *Thorndike*, a Prebendary of *Westminster*, left for themselves. The first is: *Exuvie Isaaci Asaphensis Episcopi, in manum Domini deposita, in spem lata resurrectionis per sola Christi merita. O vos transeuntes in Domum Domini, Domum Orationis, Orate pro Conservo vestro, ut inveniat Misericordiam in Die Domini.* The other is: *Hic jacet Corpus Herberti Thorndike, quondam hujus Ecclesie Prebendarii, qui Vivus eram Reformanda Ecclesie rationem & modum, Precibus Studiisque prosequabatur. Tu Lector requiem ei & beatam in Christo resurrectionem Precare.* And before these was that other eminent Prelate, I mean Bishop *Forbes*, who was very free to tell us his Thoughts, in his *Discourse of Purgatory*.

Let not the Antient Practice, says he, of praying and making Oblations for the Dead, receiv'd throughout the Universal Church of Christ, almost from the very time of the Apostles, be any more rejected by Protestants as unlawful, or vain. Let them reverence the Judgement of the Primitive Church, and admit a Practice strengthen'd by the un-interrupted Profession of so many Ages: And let 'em as well in Publick as Private, observe this Rite, altho' not as absolutely necessary, or commanded by the Divine Law, yet as Lawful, and likewise Profitable, and as always approv'd by the Universal Church; that by
this

this Means, at length, a Peace so earnestly desir'd by all Learned and Honest Men; may be restor'd to the Christian World.

Again: The Universal Church, *says he*, has believ'd this Practice, not only to be lawful, but likewise beneficial to the Souls departed: And has always most religiously observ'd it, as deliver'd, if not from the Apostles, at least from the Primitive Fathers; as is manifest in many places of their Writings. Let it Be granted, that this Custom was always judg'd Lawful, and also Profitable by pious Antiquity, and most universally receiv'd at all times in the Church. And then he declares, that 'tis evident in *Epiphanius*, and *St. Augustin*, that the contrary Opinion of *Aerius*, who oppos'd Prayers and Oblations for the Dead, was Condemn'd.

Again: He confesses, that very many of the Primitive Fathers were of Opinion, that some light Offences, not remitted in this Life, as to their Guilt and Punishment, were forgiven after Death, by the Intercession of the Church in her publick Prayers, and especially those, which were offer'd up in the Celebration of the tremendous Misteries; as likewise by the Prayers, Oblations or Alms, given for them by private Persons. Many Councils concur with these Fathers, and the most Antient Practice of the Church, not to be slighted, or rashly rejected by any, unless it evidently be against the Scripture; which in this Matter, will be very hard to be prov'd. And again: 'Tis no Absurdity, *says he*, to own, that lighter Sins, such, as were not remitted in this Life, are discharg'd after Death, and that soon after the Decease; while the Ecclesiastical Rites are piously and religiously perform'd, in Vertue of the Intercession of the Church, in her publick Prayers, and particularly those which are pour'd forth in the Celebration of the sacred Liturgy. Again: These things, which I have said of the Remission of Venial Sin after Death, through the Mediation of the Church, may be allowed, as not wanting its probable Grounds; that so we may maintain the Prayers of the Church for the Souls departed, to be beneficial, and not in vain; in as much as that Practice of the Church, of praying for the Dead is deriv'd, as *Chrysostom* confesses, and is very probable from the Institution of the Apostles.

Thus

Thus is it asserted, and so great is the Authority of this Practice, of Praying for the Dead, acknowledg'd by a Prelate of our own Church, who, for prompting the general Peace of the Christian World, had taken Pains to look into Antiquity; thus he delivers his Sense, and lays Grounds for a good Accommodation of this Point; which yet, according to our Fifth Rule, ought not to be made the Occasion of Separation; since, tho' not in Scripture, yet it is not contrary to, or Forbid in Scripture.

Quest. V. Whether the Church of *Rome*, asserting a Purgatory, has not given sufficient Cause for a Separation, especially since She requires all to Assent to it.

This Point of Purgatory, is one of those, which, in *Terms*, we cannot well Subscribe; according to what is Deliver'd in our Articles. But having separated all Superstitions, Abuses, and Corruptions relating to this Point, which are deservedly Condemn'd; What remains, seems a Dispute about Words, and so far at least according to our Third Rule, it ought not to be made the Occasion of Separating Communion.

Now, I wish the thing were calmly consider'd, to see, if something of this Debate be not more of *Terms*, than of real Difference. The Reason I have, is this; I see Great Men in our Church hold a kind of Third Place, or a Third State of Souls. Bishop *Montague*. *Appeal. c. 18.* Asserts such a State of all the Souls of the Righteous, before Christ's Ascension; for he says Positively, they were not in Heaven, *strictly* taken, not in that Heaven, which is now the Receptacle of the Righteous. Many others maintain a State peculiar to the Righteous, in which they wait till the Day of Judgment, and then are to receive the Accomplishments of their Happiness. Now this seems to own a Third State, which is neither Hell, nor yet that Heaven, which is generally understood by that Name. Now if their can be allow'd the Third State, the Difference then cannot be very great.

'Tis true, here's no mention yet of Punishment, and therefore but little Resemblance with Purgatory. But if we take in here what Bishop *Forbes* supposes in his Discourse now mention'd, it will come something nearer. For in his *Third State* (taught, as he says, in the Primitive Church) he supposes the *Guilt of the Lesser Sins*, and like-

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likewise a *Forgiveness* of such Sins, by the Prayers of the Church. Now this cannot well be supposed to be any Part of Heaven, since *Nothing that Defileth* can enter there; and 'tis contrary to the general Notion of Heaven, to think it capable of Sin. Neither can it be Hell, because there is no *Forgiveness*: Must it not therefore be a State capable of Sin, which is not Heaven, and capable of *Forgiveness*, which is not Hell: And how far does this come short of Purgatory? Especially since such Souls, while under the Guilt of those Lesser Sins, in which they Die, cannot be admitted to the Vision of God, and consequently have the punishment of *Privation*, which is of all, the Greatest, till by the Intercession of the Church such Guilt is remitted. Thus by Deduction, we are come to a *Third State*, And even of punishment, as taught by Bishop *Forbes*, from the Authority of Holy Fathers, and Councils. Besides, the Usual Forms of wishing the Dead *Peace, Light, and Refreshment*, together with *Mercy*, shew a Place or State of *Uneasiness*. And even in our *Litany*, as the *Middle State* is Evident in the prayer for Deliverance in the Hour of *Death*, and in the Day of Judgment; Inasmuch, that *between Death*, and the Day of Judgment, there must be some state, out of which we pray to be Delivered, at that Great, and Last Day: So the *Afflictive Part* is plainly implied in the Word, *Deliver*, which is always from something *Dis-agreeable* to us. If then we can go thus far in our Communion, the *Roman Church* will here meet us: For tho they generally speak of Purgatory Fire, yet upon due Enquiry, I find, this Fire is no more than the common Opinion of their Divines; but no where defin'd, as of Faith, either in the Council of *Florence*, or *Trent*, in both which Purgatory is defin'd, without mention of Fire; nay, the *Greeks* oppos'd this Opinion in the Council of *Florence*, as is related out of *Bellarmino*, by *Veron*, (*Rule of Faith of Purgat.*) and yet without any breach of Communion upon this Account. Hence since this point of Purgatory Fire is only an Opinion, and not impos'd on any, according to our second Rule, it ought not to be insisted on; and hence is a way made here, which gives some hopes of Peace.

Quest. VI. Whether such a state, or place as Purgatory, being no where mention'd in the Scripture, be not Reason enough for Ever to stand against it?

Our Church has not undertaken to reform the Letter of the Scripture, but to the pure Primitive Church of Christ, which is the best Expositor of Scripture, and likewise the best Witness of all that was taught by the Apostles. Hence our most Eminent Prelates express a Reverence, and even Submission to what that Primitive Church has deliver'd to us, tho' no where mention'd in Holy Writ. As Bishop *Forbes* in this Chapter, about praying for the Dead; Bishop *Gunning*, in his Treatise of *Lent*, proving it to be Apostolical, tho' no where express'd in Scripture; And our whole Church has given Authority to this, in receiving the *Nicene*, and *Athenasian Creeds*, with all their Contents, tho' no where mention'd in Scripture. Nay, the Gospel it self Encourages it, while it assures us, That all things are not written: And St. *Paul*, in giving this Charge to the *Thessalions*: *Therefore Brethren, stand fast, and hold the Traditions which ye have been taught, whether by Word, or our Epistle.* 2 *Thess.* 2. 15. Hence Bishop *Mountague* asserting a third State of pious Souls, before Christs Ascension, and having put this Objection, *There's no such Place mention'd in the Scripture*: Answers it thus; Tho' there be no third Place mention'd in Scripture, yet it would not follow hence, that there was no such Place, because there are many things, which are not expressed in Scripture. Then as to the Texts, which seem to restrain the State of Departed Souls, either to Hell, or Heaven, he says, This is to be understood of the Final State of Souls, after the Day of Judgment, When there will be no more than two Conditions of Souls Everlasting, viz. Heaven, and Hell, and in this, both Churches agree. *Appar.* p. 135. Hence a third Place, or State, being not express'd in Scripture, ought not to be the Cause of Separation; especially, if such a State is evidently consequent to what was taught by the Primitive Church, as seems to be, from what has been recited out of Bishop *Forbes*.

Obser.

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Observations upon CHAP. VII.

Of Praying for the Dead and Purgatory.

‘**H**AVING already written and publish’d a Discourse of
Prayers for the Dead, Whether the Practice and Tra-
dition thereof in the Church be truly Catholick, and a com-
petent Evidence of Apostolick Original and Authority?
 ‘and, I think, sufficiently prov’d it so, I shall here only
 ‘add to what I before, and this Author here have writ-
 ‘ten, that besides the Authors mention’d already, the Lear-
 ‘ned and Devout Bp. *Andrews* was of the same Opinion,
 ‘as appears by his *Private Devotions* printed at the *Theatre*
 ‘at *Oxford* in *Greek* and *Latin*, licens’d by Dr. *Bathurst*
 ‘Vice-Chancellor, 1675. and commended in the Epistle
 ‘to the Reader, as having in it no Heresy or dangerous
 ‘Opinion, but that he may safely read it all, and repeat
 ‘it as his own a thousand times before God. Wherein,
 ‘besides what may be observ’d, p. 45. and p. 55. p. 326.
 ‘he prays in this manner: *Thou, who art Lord both of the*
 ‘*Living and of the Dead; Whose are we, whom the present*
 ‘*World detains in Flesh; and whose are they, whom the*
 ‘*future has receiv’d stript of the Body; Give to the Liv-*
 ‘*ving Mercy and Grace, and to the Dead Rest and Light*
 ‘*perpetual.*
 ‘And this one Observation, that to censure *Prayers for*
 ‘*the Dead*, because not expressly enjoin’d in the *Scriptures*,
 ‘is inconsistent with the Doctrine of the *Scriptures* them-
 ‘selves, 2 *Thess.* 2. 15. 1 *Cor.* 7. 17. 1. 2. 16. *Jud.* 3.
 ‘and with *Reason* because the Christian Religion being
 ‘planted in all places by Word, Order, and Practice,
 ‘and no where by Writing; and planted by so many se-
 ‘veral Persons, in so many several Places, and all agreeing
 ‘in the use of it in the most solemn Part of the Christian
 ‘Worship, from the beginning, and so unanimously, that
 ‘I never yet could meet with any competent Evidence of
 ‘any one Church, which ever receiv’d it after their first
 ‘Foundation, or from any other than their Founders. So
 ‘that it stands upon equal Evidence with the *Scriptures*
 ‘themselves.

‘ And it is therefore inconsistent also with the Article of
 ‘ *the Holy Catholick Church*, which hath so constantly pra-
 ‘ cis’d, and in so solemn a manner all over the World :
 ‘ Inconsistent with that *Reverence and Respect*, which
 ‘ ought to be had by all sincere Christians for the mystical
 ‘ *Body of Christ*; and with the *known Duties* of Modesty,
 ‘ *Humility and Charity*; with which nothing can be more
 ‘ inconsistent, than to presume to set up ones own Pri-
 ‘ vate Opinions, or the Opinion of any Novel Sect, not
 ‘ only against the *Latin Churches* of this Age, but all,
 ‘ both *Latin and Greek*, and all others all over the World
 ‘ in former Ages, before any thing of Papist or Protestant
 ‘ was ever heard of : And of mischievous Consequence, to
 ‘ teach others to dissent with the same Liberty from them-
 ‘ selves; an Insolence, which frequently provokes the
 ‘ Judgment of God to permit it to be so, and to per-
 ‘ mit the Evil Spirit to instigate them to it.

‘ Lastly, it is inconsistent with that great Duty, so much
 ‘ inculcated and obligingly pres’d by the Apostle of Unity,
 ‘ *Unanimity*, and tender Regard, which all Christians,
 ‘ especially all Governors of Churches, ought to have to
 ‘ the *Peace and Unity of the Church of Christ*, and to *Catholick Communion*. For it cannot be imagin’d that all
 ‘ the Churches of the World, who now agree in that,
 ‘ should either comply with such an *Innovation*, or connive
 ‘ at such an *Insolence*, which favours more of the Spirit
 ‘ and Zeal of the Ruler of the Synagogue for the Obser-
 ‘ vance of the Sabbath. *Luke 13. 14.* whom our Saviour
 ‘ call’d Hypocrite, than of the true Spirit of the Gospel;
 ‘ Since it is not only an Innocent thing, but a real *Act*
 ‘ and *Exercise of Charity*; tho’ the Prayers should have
 ‘ no other Effect, as it often falls out, in Prayers for the
 ‘ *Living*. And therefore it may be suspected to proceed
 ‘ from the instigation of the Common Enemy of all Souls,
 ‘ as well separate, as detained in the Body.

‘ But for *PURGATORY* in the Vulgar Sense of the
 ‘ Papists, there is not the least Appearance of any Aposto-
 ‘ lical or Catholick Tradition. And for that, there needs no
 ‘ more, but to look into *Bellarmino*, and observe the Diffe-
 ‘ rence between the Testimonies he produceth for Prayers
 ‘ for the Dead, and those for Purgatory. And if it be well
 ‘ considered there are not any Churches in the World, or
 ‘ ever

ever was of that Opinion, but of the *Latin* Communion, and of later Ages; and the Progress of it from Private Opinions, may easily be perceived to have been about the sixth or seventh Ages, and proceeded gradually, monstrous *Abuses* were produced out of it.

But the *Greeks* and others, who use Prayers for the Dead, deny a Purgatory, that is, a Popish Purgatory, which hath produced all the *Abuses*, as do many of the most Learned of the Church of *England*, who do not deny a middle State of Souls, or that Prayers for the Dead are Lawful and Profitable. Some say that the *Jacobites*, and the *Copti*, who are *Egyptian Jacobites*, admit not of Prayers for the Dead; but it is most likely to be a Mistake, because they admit not Purgatory; no more than the *Greeks* do. For the *Anaphora* of *St. Basil*, which *Berewood* says is thought to be the *Jacobites* Liturgy, hath Prayers for the Dead: and *Hottinger* who takes his Notes concerning them out of their Liturgick Books, saith no such matter of them. But had it been so, it had been of no moment in our Case, because they are a Sect, which was rais'd but in the sixth Age; and doubtless had that been one of their Tenets then, it would have been noted long before now.

The *Abuses* of the Vulgar Opinions of Purgatory were so notorious, that the Council of *Trent* could not but take notice of it in general: But they were so little concerned for any effectual Reformation of them, that they only injoin the Bishops to take care, that sound Doctrine concerning it should be held taught, and every where preach'd; that Curious Questions, which tend not to Edification be forborn in Sermons to the Vulgar; and that such things, as tend to superstitious or filthy Lucre be prohibited, as Scandals and Offences to the People. But since their Decree is so cautiously express'd, that it determines no more than what the *Greeks* held, as not only *Allatus*, but *Sandys* also affirms, that of it self could be no just Impediment to a Reconciliation, were it not made one of their Terms of Communion, and Articles of their Catholick Faith, out of which, they pretend, and make People swear, that none can be saved.

C H A P. VIII.

Of Penances, Indulgence, and the Number of Sacraments.

Quest. I. WHETHER Penances are of good Use, and necessary or fit to be enjoy'd for Sins?

Of this there needs be no Dispute, since this ancient Discipline is allow'd, and earnestly wish'd for in the *Communion*, which is to be read Yearly on the first Day of *Lent*: And I have heard, that King *Charles II.* upon this occasion, us'd to ask with some Wonder, who it was that hinder'd the restoring thereof.

Quest. II. Whether Indulgences are not abominable, which either give leave to Sin, or grant the pardon of past Sins, and these obtain'd for a sum of Money?

This was the Opinion I formerly had of Indulgences; but since I began to follow other Measures, besides taking upon Trust, upon diligent examination, I have found, That *Indulgences* in the Church of *Rome*, are neither pardons for Sin, nor leave to commit Sin, but the same which has been practis'd in the purest Ages of the Church; and that is, a remission of some part of those Canonical Penances, which were wont to be inflicted for some greater Crimes. This power of binding and loosing, we own in the Church, and retain it in our Canons; and 'tis yet in force in respect of some Crimes. And Dr. *Cave* shews it to have been practis'd in the Primitive Church. *Prim. Christ. p. 3. c. 5. p. 369. 374.* The Church of *Rome* proposes no more in her Definitions of Faith, than that the power of granting Indulgences is given to the Church by *Jesus Christ*, and the use of them beneficial to the Faithful.

This is all that is propos'd as a Term of Communion by that Church, which being according to the Doctrine of our own, I don't see any reason to divide upon this Account: Especially, since the Council of *Trent*, *Sess. 25. c. 21. de Reform.* in its Decree of Indulgences, refers to Antiquity, and to what has been established by ancient Synods: In which nothing more was taught besides the Dispensing

penſing upon due Motives, with the rigour of Diſcipline; for by this it appears, there's no other meaning of Indulgences impos'd upon any, beſides that, which was Primitive, and we ſtill retain.

Theſe Indulgences having been formerly called *Pardons*, I preſume, has been the occaſion of their having been reputed pardons for Sins; and whereas *Giving of Alms* has been generally one Condition requir'd for gaining ſuch Indulgences; hence has it been thought, that the pardon of Sin was offer'd for Money. But upon enquiry, I find theſe to be miſtakes. For all Books of Doctrine in the Church of *Rome* unaniſmouſly teach, That there's no pardon of Sin, without true Repentance and an humble confeſſion of Sin; and if theſe do not precede, no *Indulgence* can avail them, in order to the pardon of their Sin. In this I am certain we join, and they require no more, for our joyn- ing with them; and therefore as to this point, I ſee great hopes of an amicable Accord.

Queſt. III. Whether the granting Indulgences for many Thouſand Years, and ſuch as are found in many Books, of many Years Pardon, with the releaſe of a Soul out of Purgatory, granted for ſaying one ſhort Prayer, or wearing ſome Medal, be not Scandal enough to diſcourage all Men of Senſe from joining with the Church of *Rome*?

The Canonical Penances of the Primitive Church, I obſerve, were for many Years; whence it cannot be wonder'd, if the Tenor of Indulgences, which are the releaſe of ſuch Penalties, be for many Years. But, as to the Thouſand Years Pardons, with the reſt now mention'd, there are none of theſe offer'd by any General Council nor have Place in any Profeſſion of Faith, and therefore being not impos'd on any, tho' never ſo Corrupt, yet according to our Second Rule, they are not to obſtruct Communion, ſince joyn- ing in Communion with that Church, does not oblige to conſent to, or approve any ſuch Practices. It being as common in that Church to diſapprove the Conceſſion of Indulgences for frivolous Cauſes, and ſome ſlight Work, as by others that are out of it.

Queſt. IV.

Quest. IV. Whether the Doctrine of Indulgences, was not that, which obliged *Luther* to depart from the Church, and undertake a Reformation? How then can the Reformation joyn with it?

By the best Account of History, I find, there had been great Abuses in this point of Indulgences, such as were not less Injurious than provoking; so that I do not wonder at *Luther*, in making a Party against them, but think he had deserv'd the Applause of the Christian World, had he done it in a Canonical way. But I find too, he was not the only Person that expressed a Zeal against such corrupt Practices. Pope *Innocent II.* had long before complained of them in the great *Lateran Council*, *An. 1515.* laying the intolerable Abuses on the *Questors*, or Collectors in those Days. *Clement V.* in the Council at *Vienno*, *An. 1311.* censures the evil Practices of those Times much more, and makes a severe Order against the Wicked Ministers, and Under Officers of the Inferiour Clergy, to whom the Publishing of Indulgences, and collection of the Peoples Alms, for some publick and pious Uses, was committed. He exposes their Crime, in undertaking with much rashness, and the Delusion of Souls, to grant Indulgences, to release Penances, and deceitfully to promise to those that gave them Alms, the release of three or four of their Parents or Friends Souls out of Purgatory; representing them as great Liars and Cheats: And then taking care to put an effectual stop to all such Abuses. But this is best seen in the Words of the Constitution.

Having given this Character of these *Questores*: *Illos in Suis Predicationibus Simplices Decipere, & aurum extorquere, in animarum periculum, & plurimorum Scandalum.* He then goes on thus: *Cum aliqui ex hujusmodi Questoribus, Sicut ad Nostram Audientiam est perlatum, non sine Multa temeritatis Audacia, deceptione Multiplici animarum, Indulgentias Populo, Motu Suo proprio, de facto Concedant; Super Votis dispensent; in Perjuriis, Homicidiis, & Peccatis aliis Sibi Consistentes absolvant; Male ablata incerta (data Sibi aliqua Pecunia quantitate) remittant; tertiam, aut quartam partem de Penitentibus injunctis relaxent; animas tres, vel plures Parentum, vel Amicorum illorum, qui Eleemosynas eis Conferunt,*

*Conferunt, de Purgatorio (ut asserunt Mendaciter) extra-
hant, & ad Gaudia Paradisi perducant; Benefactoribus
locorum, quorum Questores existunt, remissionem plenari-
am peccatorum indulgeant; & aliqui ex ipsis, eos a pena,
& a culpa (ut eorum Verbis Utamur) absolvant. Nos
abusus hujusmodi omnimode aboleri Volentes, inhibemus.
Constit. Clem. l. 5. tit. 9. c. 2.*

Here is confess'd the Origin of those extravagant In-
dulgencies above mentioned, and care taken for remov-
ing the grand Abuses, by which those Trading Que-
stors had impos'd upon the People, and most scandalously
enrich'd themselves. This care might probably have some
effect; but where Covetousness had so great a Prey, the
Cure was not lasting: The like Abuses returned again
and were those with which the Church was deform'd
in *Luther's* Days. Nor had the Church of *Rome*, under-
taken to justify and defend such Abuses, his arming the
State against the Church, might have had some Colour.
But altho' there did not appear that Zeal for so timely
a reforming them, as the Scandals seem'd to require, yet
as *Clement* had done before, so did the Pastors of the
Church afterwards, lament those corruptions, and take
more effectual care for their being remov'd, and their
return prevented.

For the Council of *Trent* complaining of the fruitless
endeavours of precedent Councils, quite abrogated this
Office of *Questors*, and in abhorrence of their Scandals,
wholly abolish'd their Name, with all the Priviledges
belonging to them; and committing the Publishing such
Indulgences, and collecting Charities, to the *Ordinary*,
with two of the Chapter to be joyned with him, to be
done, *Nulla prorsus Mercede accepta.* Sess. 21. c. 9.

And then for reforming all Abuses, see what Decree it
has made: Sess. 25. c. 21. *Decr. de Indul.*

The Holy Synod desires, that Moderation be us'd in
granting Indulgences, according to the antient and ap-
proved custom in the Church, lest by too much Facility,
Ecclesiastical Discipline be weakned. And being solici-
tous, that Abuses, which have crept in, be reformed and
corrected, which have given occasion to Hereticks, of
blaspheming the venerable Name of Indulgences; it Or-
dains in general, by this present Decree, That all wick-
ed Lucre for obtaining them, which has been the cause
of

of many great Abuses amongst the Faithful, be wholly abolish'd. And, as for all other Abuses, which are occasioned by Superstition, Ignorance, Irreverence, or from what other cause soever, since they cannot be here in particular forbid, by reason of the manifold corruptions of Places and Provinces, in which they are committed; Therefore the Synod strictly enjoyns all Bishops, to take a particular List of such Abuses, in their respective Diocesses, and give in a Memorial of them, to the first Provincial Synod; that being acknowledged by the Sentence of other Bishops, they may be forthwith laid before the Bishop of *Rome*; by whose Authority and Prudence, may be ordained what may be expedient for the whole Church.

Thus stands this Point of Indulgences, which has been attended with great Abuses: but since the Church of *Rome*, maintains not such Abuses, but joyns with *Luther* and the rest of the Reformation, in using Means for their being remov'd, we ought not to make such Abuses an Exception against Communion, but according to our Second Rule, lay aside this Question.

Quest. V. Whether the Number of Seven Sacraments in the Church of *Rome*, be not a just Exception against Communion?

This seems a Dispute principally about a *Term*, and therefore according to our Third Rule, not sufficient to obstruct Communion. We all agree, that a Sacrament is a visible sign of Inward and Spiritual Grace. Now, tho' the Question be ask'd in our Church Catechism, *How many Sacraments has Christ ordain'd in his Church?* And the Answer is thus made; *Two only, as generally necessary to Salvation*: Yet this does not exclude others from that Name and Designation, tho' from the Prerogative and Degree; so that although there be but Two, *as generally necessary to Salvation*, yet 'tis consistent with our Churches Doctrine, to allow of other, not thus necessary, but of an inferiour Prerogative and Degree. This is Bishop *Mountague's* Exposition of this Article in Terms. *Appeal to Cas. c. 33.* where he quotes *Calvin*, acknowledging Ordination to be a Sacrament: *Sacramentum esse Concedo; Sed inter Ordinata Sacramenta non Numero.* Upon which, Bishop *Mountague* says this: *No*

Papist

Papist living, I think, will say, or desire more. It is not for all, but for some. Now if this will stand good in our Church, it will likewise stand in the Roman Communion, it being the very Doctrin they teach; as may be seen in the Catechism, *ad Paroch. p. 2. de Scram. §. 19* Where are these Words: *Illud vero Maxime advertendum est, quamvis Omnia Sacramenta Divinam, & admirabilem Virtutem in se Contineant, tamen non parem Omnia, & equalem Necessitatem, aut Dignitatem, aut unam, eandemque Significandi vim habere.* Which is the Sense of the Bishops Words now given. Whence it may be hoped, that this Point may be accomodated, as having more difference in Terms, than in Substance.

CHAP. IX.

Of Confession, Repentance, and the Pardon of Sin.

Quest. I. **W**HETHER it be not abominable Sacriledge in the Church of Rome, to go to Men for the Pardon of Sin, whilst in so doing, they forsake God for Man?

Upon Examination into this Point, I find the Romanists believe as firmly as we do, That there's no Power but of God alone, can forgive Sins: And that, where God has made Men the Minsters of his Power, there to go to such his Ministers, is not to forsake God, or to seek any other Power, besides of God; but it is to comply with his Ordinance, and consequently the direct way of seeking God; since doing his Will, is the most effectual way of going to him. He that hears you, hears me. Thus they: Hence if any fix this upon them, of forsaking God, 'tis a consequence which they expressly disown; and therefore, according to our Fourth Rule, ought not to be press'd, so as to make this the Cause of a breach between us, especially in a point, in which the two Churches agree in so many particulars.

For, *First*, We allow of Confession. It is advised in the *Exhortation* giving Warning of a *Communion*; and more particularly, a *special Confession* is urged in the Rubrick, at the *Visitation of the Sick*. But if not requisite, Why

Why is the dying Person to be then alarm'd and troubled therewith, when least capable to reflect upon his past Life. Hear Bishop Mountague: Private Confession unto a Priest, is of very ancient Practice in the Church, of excellent Use and Benefit; being discreetly handled. We refuse it to none, if Men require it, if need be to have it; We urge and perswade it *in extremis*: We require it in the case of perplexity, for the quieting of Men disturb'd, and their Consciences. *Appeal. c. 32.*

Secondly, We approve of *Absolution*, and use the very same Form, as the Church of Rome. By His Authority committed to me, I absolve thee from all thy Sins. And tho' many with us, own this Sentence to be no more than *Declarative*, yet in our Church, 'tis held to be *Absolute* and *Judiciary*; as by Dr. Comber, in his Exposition of the Common-Prayer, and others. At least we own the Power of the Keys, as Bishop Andrews, in his Prayer: *Giving me good hopes of the Remission of my Sins, by Repentance, and by the good Works thereof, through the Power of the most Holy Keys, and Sacraments in thy Church.* Man. of Priv. Devot.

Thirdly, The same Learned Prelate seems to Plead even the necessity of making of Application to the Priests of the Church: In his Court Sermon, on Jo. 20. 23. *Quorum remiseritis peccata*. We are not, says he, the Ordinance of God thus standing, to rend off one part of the Sentence: Three are here express'd, three Persons: 1. The Person of the Sinner in *Quorum*: 2. Of God, in *Remittuntur*: 3. Of the Priest, in *Remiseritis*. Three are express'd, and where Three are express'd, Three are required; and where Three are required, Two are not enough. It is St. *Augustin*, that thus speaketh of his Ecclesiastical Act in his time; *Nemo sibi dicat*, Let no Body say within himself, I repent in private, I repent before God: God, who pardons me, knows, I repent from my Heart: Then to no purpose was it said, Whatsoever you shall loose on Earth, shall be loos'd in Heaven: Then to no purpose were the Keys given to the Church of God; we make void the Gospel, we make void the Words of Christ. Thus this Bishop, and then takes notice, that in the Ordination of Priests, are these very Words; *Quorum remiseritis peccata*: Whose Sins you shall forgive, they are forgiven. And then adds: God ordinarily proceed-

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eth, in remitting Sin, by the Church's Act. And hence they have their parts in this Work, and cannot be excluded; no more in this, than in other Acts, and parts of their Function. And to exclude them, is (after a sort) to wring the Keys out of their Hands, to whom Christ hath given them; is to cancel, and make void this Clause of *Remiseritis*, as if it were no part of the Sentence; to account of all this Solemn Sending, and inspiring, as if it were an idle and fruitless Ceremony.

Now this being a Doctrine so much approv'd, and there being an Agreement in so many particulars, there seems reason to hope, that means may be found to accomodate this Point between the two Churches.

Quest. II. Whether it be not impossible to close with a Church, which requires no Repentance for the pardon of Sin, but running to a Priest, and confessing, which is enough for the worst of Crimes, and encourages Penitents to believe all well, tho' immediately they return to the Vomit, repeating the same Wickedness, which they had but just Confessed?

None, that are serious in Christianity can close with such Doctrine; for 'tis certainly abominable. As to matter of Fact, I cannot say how far this may be the practice of harden'd Sinners. But as to matter of Doctrine, I can positively say, this is not the Doctrine of the Church of Rome. For having examin'd both their Councils, publick Catechisms, Prayer Books, and other Practical Treatises, I find the point of Repentance is as strictly press'd and a true Conversion with amendment of Life declar'd as necessary for the pardon of Sin, by them in that Church, as it is, or can be by us. For this I produce the Council of Trent, *Sess. 14. c. 4.* Where (it being declared, that *Contrition* is the first Act, which belongs to a Penitent, who desires to make his Peace with God) *Contrition* is thus describ'd, *Contritio animi dolor, ac detestatio est detestatio est de Peccato Commisso, cum Proposito non peccandi de Cetero, &c.* *Contrition* is a Grief and Detestation of the Mind for Sin committed, with a purpose of sinning no more. Now this *Contrition* has been at all times necessary for obtaining pardon of Sin; and in a Man falling after Baptism, it so prepares for the remission of Sin, if it be join'd with a Confidence in the Divine

Divine Mercy, and a desire of performing what other things are required for this Sacrament, wherefore the Holy Synod declares, that Contrition does not only comprehend a ceasing from Sin, with the purpose, and beginning of a new Life, but likewise a hatred of the Old, according to that of the Prophet, *cast away from you all your Iniquities, in which you have prevaricated; and make to your selves a new Heart and a new Spirit.* For certainly, whoever considers those Cries of the Saints: To Thee only have I Sinned, and have done evil before Thee: I have labour'd with Groaning; I will every Night Water my Bed with Tears: I will call over my past Years in the bitterness of my Soul: with others like; will easily perceive, that a vehement hatred of the past Life, and great abhorrence of Sin, has been the Spring, from whence they flowed. It declares likewise, that imperfect Contrition, which is called Attrition, because it commonly arises either from the Consideration of the foulness of Sin, or from the fear of Punishment, *Si Voluntatem peccandi excludat, cum Spe Venia*; if it turns the Will from Sin with the hopes of Mercy, does not make a Man a Hypocrite, and greater Sinner, but is the Gift of God. And again, c. 8. as to imposing Penances, the Council gives this Direction: Let Priests be mindful, that the Penance they prescribe, be not only for being Faithful in a new Life, and the Cure of Weakness, but also for the revenge and punishment of past Sins.

The same Doctrine is repeated at large in the Catechism *ad Parochos*, in which the People are to be instructed: and where these particulars are inculcated; 1. That Contrition for Sin ought to be a Grief of all the greatest; because Sins turn the Heart from God, and therefore are above all things to be detested; and this prov'd from several Reasons. 2. That the Penitent ought to detest not only some, but all his Sins: express'd thus; *Primum necesse est, peccata Omnia, quæ admissimus, odisse, & dolere.* It is declared to be necessary. 3. That the Penitent ought to engage in a firm and Stable Resolution of amending his Life: And this pressed from many Texts of Scripture, to shew, that 'tis what is expressly required by God himself, and a condition necessary to be observ'd: with much more at length. *De Sacram. Penit. Par. 35. &c.*

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This is the general Tenor of all their Books, which give Directions for Repentance and Confession; and it being a Point of greatest Concern, and in which, I had a great mind to be perfectly satisfied, I theretore examin'd all the Books I could hear of, compos'd in several Nations, for the use of the People, which have been made *English*: As *Rodericus*, a *Spaniard*; *Segnori*, an *Italian*; the *Spiritual Director*, a *French Man*; besides others of our own Nation: And in this they all with one Voice concur, That a sincere Repentance, is absolutely necessary for the Pardon of Sin; and that no Confession is to any Purpose, if it be not accompanied with a real Detestation of Sin, and a sincere Resolution of a New Life. The Book last mention'd, may serve for all, to give Satisfaction in this Point, Chap. 15, 16. Where this Doctrine is deliver'd, That Confession can be to no Purpose, if it be not accompanied with certain interior Dispositions, set down in the Scripture. The First is a sincere Regret and Compunction; for the Sins we confess. The Second is, a firm Resolution, to correct and amend them. 'Tis plain, says he, these Two Dispositions are of absolute Necessity: For 'tis impossible, that God shall pardon a Sin, which the Sinner does not detest. So long as the Love of our Sins remains in us, so long likewise does the Guilt; nor can all the confessing in the World, discharge us of it.

Now this being the Profess'd Doctrin of the Church of *Rome*, the corrupt Practices of Hypocrites, or Sinners, or the Opinions of some Schoolmen, ought not to be made an Objection against Communion, according to our Second Rule, since communicating, with the Church, requires no Communication, but rather a Detestation of such evil Practices.

Quest. III. Whether the Doctrin of a Death-Bed Repentance in the Church of *Rome*, be not Abominable, which is such an Encouragement to a sinful Life; and affords such Assurance, upon the Uncertainty of what is done at the last Moment?

I have spar'd no Labour necessary for a true Information of this Point; and upon Enquiry, have certainly found; that the Church of *Rome*, both in Practice and Doctrin, joins with us. 'Tis true, if any Sinner at the last Hour, makes Profession, or gives Signs of Repentance;

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they

they refuse not Absolution, because they know not the Heart; and therefore, in the Hour of Distress, hoping the best, they let Charity direct them in favour of the Penitent.

But while they act thus charitably with dying Persons yet they discourage all from depending on such Repentance; they shew the Danger of Delays in turning to God; they shew the Uncertainty of all that is done on a Death-Bed; and this so fully, that we cannot say more on this Subject, than what is deliver'd in their Family-Books. See this in the *Christian Directory*, Part. 2. C. 7. Where are employ'd no less than Fifty Pages, to shew the Danger of delaying Repentance, and of the great Uncertainty of whatever is done at the last Hour of Sinners. The same is press'd in a smaller Volume, *A Contrite and Humble Heart*: Where one Principal Head, is the *Danger of Delay*; and in Twenty Pages is said enough to discourage any Sinner from the Confidence of what is to be done on a Death-Bed. But I need not appeal to Private Authors, when the Council of *Trent*, declares the difficulty of a New Life, which belongs to Confession, to be so great, that none can have Hopes of coming to it, *Sine magnis nostris fletibus, & laboribus*; without earnest Tears, and great Labour: And in another place, That the whole Life of a Christian, ought to be a Life of Penance. For while this is requir'd the Encouragement is but very little to those who begin at the last Hour, when Persons are generally disabled, and made unfit for doing any thing. Whatever therefore be the Practical Abuses, 'tis certain the Doctrin of that Church is very Sound, as to what belongs to Repentance; and therefore according to our Second Rule, these Questions ought to be no Occasion of Separate Communion.

Observations

Observations upon Ch. VIII. and IX.

Of the number of Sacraments, Confession Penances, and Indulgences.

OF any definite NUMBER of SACRAMENTS, there never was any Catholick Tradition: And yet this, that there are Seven instituted by *Christ*, is another of the Articles of their Terms of Communion, and pretended Catholick Faith, out of which none can be saved. But if any of these were in use before, among the *Jews*, as Imposition of Hands for Ordination, or for Blessing, and anointing of the Sick for recovery of Health, and only continued by the Apostles, and one of them never used by the Apostles, or any part of the Catholick Church, for many Ages, as *Extream-Uction* for preparation for Death; how can such be said, and not only said, but sworn to be instituted by *Christ*?

CONFESSIO*N* in secret to a Priest, of such Sins as are secret, and ABSOLUTION, is reasonable, profitable, and necessary; and not only allow'd and prescribed by the Church of *England*, but what every Priest is obliged to recommend to his People, and to instruct them concerning the Use and Benefit of it, by the very Form of his Ordination. For the Bishop, with the Priests present, laying their Hands on the Head of the Person kneeling, sayeth as followeth:

'Receive the Holy Ghost, for the Office and Work of a Priest in the Church of God, now committed unto thee, by the Imposition of our Hands. Whose Sins thou dost forgive, they are forgiven; and whose Sins thou dost retain, they are retained. And be thou a Faithful Dispenser of the Word of God, and of his Holy Sacraments. In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Here is a great Authority committed, and a great Charge given, after divers Questions first answer'd by the Person, whereof this is one: *Will you give your faithful*

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'faithful Diligence, always to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, &c. And the Answer is, I will do so by the Help of the Lord. And this is an answerable Promise, upon which the Authority is given. So that here is as compleat an Obligation as can be: And therefore the Church of England is not chargeable with any Fault in this matter, but what is meerly Personal; in the Persons, who receive the Authority, if they do not exercise and use it accordingly, and instruct the People concerning it, and the Bishops, who commit it, and give the Charge, and require the Promise, if they take not Care, that it be discharged accordingly; tho' no small Fault in either.

'But, whatever be the Fault of these, the Fault of those of the Roman Communion is not less, but much greater, in the Penances which they injoin, and Absolutions immediately before any Performance, and in Cases of Relapses, and the Papal Indulgences. The former is only a Neglect of Duty, but this an Abuse of Authority, and Deceit upon the People, and the Papal Indulgences a mere Imposture, and a Cheat.

'These Priests, commonly, not only give Absolution before sufficient Demonstration of true Penitence, immediately upon Confession, but also injoin such Penances, as are of no such proportion to the Fault, as to be any Evidence of a true and sincere Repentance, if they were performed before; as certain Repetitions of the 7 Penitential Psalms, and of a number of Pater Nosters and Ave Marias, for a few Days or Weeks, for such Crimes, as the Ancients injoin'd several Years of strict Penance, before they would give Absolution, and admit to Communion. The Abuse and Mischief of this is very well set out by a late Author, *Jo. Episcopus Castoriensis de Recto Clavium usu*, Lib. 2. Wherein he shews, "That those Priests, who give such Hasty Absolutions, exceed their own Power, and foully abuse it to their own and others Destruction; That such Absolutions are to Sinners, what Hail is to Fruit, Blast to Trees, and Murrain to Cattle; That none can be absolved, who is not truly Penitent; That they who bring forth no Fruits of Penitence, are not absolved, but deluded with a shew of

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"Absolution; and, That such Absolutions do not so much
 "take away Sins, as increase them; and, That thereby
 "the Sinners are not absolv'd, but the Priests bound, and
 "the Sinners made worse; That the Sins of such, as
 "after Baptism, the Holy Communion, and Absolution
 "relapsed again, were thought so horrible by the Anci-
 "ent Christians, that they could hardly persuade them-
 "selves, that such were ever truly converted, &c. Then
 "he answers all Objections; and after that, gives an Ac-
 "count of the Rules, Instructions, and Means prescribed
 "and order'd by the Excellent Archbishop of *Milan*, in
 "his Provincial Councils for the Restitution of the Anci-
 "ent Discipline.

"This is enough to shew *the common great Corruptions*
 "*of the Christian Discipline in the Church of Rome*: By
 "what Degrees they came in, may be seen in *Morinus*.
 "And for an *Instance* of the *complying Conduct* of our Mis-
 "sioners here, there is a very notable one lately published
 "by one *Davies*, who was Confessor to divers Families of
 "Gentry in *Worcestershire*, and some other Counties, but
 "for his Severity in injoining for Penance to a Gentleman,
 "who had committed *Bestiality* with his Spaniel Bitch,
 "to hang her, or at least, to part with her, with some
 "other common little Penance, a Combination was raised
 "against him, and he was, by order of their Bishop, dis-
 "charged from being Confessor to those Families, and an-
 "other was put in his Place.

"And two things are here very necessary to be observ'd,
 "and they are, 1. *That the Work of the Missioners* is not so much
 "to promote Piety and Devotion to God, as to promote
 "Zeal for the *Roman Faction*: and 2. That this is done
 "by most *abominable Abuses of the People*, by *False Per-*
 "*swasions and Confidences*, 1. Of Safety in that Church
 "only: and 2. Of the Sufficiency of the Priest's Absolu-
 "tion immediately upon Confession, before any competent
 "Demonstration of a just and necessary Penitence. These
 "are Opinions which are so wrought into the People,
 "that they will hear nothing to the contrary, but are as
 "it were, enchanted against that, tho' their Priests nei-
 "ther can, nor dare to offer to maintain them.

"Concerning the *PAPAL INDULGENCES*, if there
 "were no other Indulgences, than the same, which were
 "practis'd in the purest Ages of the Church, as the Au-

thor says, he found upon *diligent Examination*, I should have nothing to say against it. For they were, what he says truly, only a Remission of some part of those Canonical Penances, which were inflicted for some greater Crimes. But that is not all the Truth. For the Remission was by the *same Authority*, by which they were inflicted; and upon *particular Consideration* of the Behaviour of the Penitent, evidencing the Sincerity of his Repentance, after the Example of *St. Paul*, and often at the Intercession of the Faithful: And what was regularly done in the inflicting of those Penances by any Bishop, was to be ratified by all the rest; and could not be released by any other.

But of late Ages, the Popes arrogating to themselves a Plenitude of Power over all Persons, and in all Causes, presumed to grant to all Penitents, who should perform certain laborious Services; as to engage in War against Infidels, or against Hereticks, or contribute Money for some certain Pious Work, as support of such an Hospital, or building such a Church or Bridge, &c. several Indulgences. And this was a Usurpation of an Authority, not belonging to them; a Usurpation upon the Rights of others, a Disturbance, and an Unreasonable Confusion of the Christian Discipline, being to all alike, without any distinction. But it was at first only for certain Days, rarely for so much as a whole Year; afterwards for Years; and thus far only by way of Remission of Penances, or of part of the Penances injoin'd: Afterwards they proceeded to thousands of Years, and from Indulgence or Remission of Penance, to Remission of Sins, and plenary Indulgence; and not only *Plenam*, but *plenissimam veniam omnium peccatorum*, did Boniface 8. grant Anno 1299. And the School-men and Canonists interpreted this to be *à Pena & culpa*; and some said, even from the Pain of Hell. This was not before the Year 1200. And therefore Bellarmine, who chargeth Chemnitius with lying, for saying so, and brings nothing to the contrary, but what is confuted by Morinus; or nothing to the purpose, is himself guilty of what he chargeth the other with; and pretending, *lib. 1. c. 9.* to give an Account of the Variety of Indulgences, doth craftily and deceitfully, in omitting the principal Difference, that is, between Remission of Penance, and Remission of Sins,

in their Plenary Indulgences: And this, as I take it, is continued to this Day.

Thus we see, what credit is to be given to this Author's *Diligent Examination*, and what a vast Difference there is between the Regular and Reasonable Indulgences of the Ancients, and these Papal Indulgences of later Ages. Those were ordered for the Correction and Benefit of particular Persons, for Edification of the People, and preservation of the Honour of Religion, by the proper Minister, and just Authority. But these have been introduced by Usurpers, to set up a universal Authority for themselves; to abuse and deceive the People, to do their Pleasure, in fighting for them, maintaining their Servants, and doing what Works they please for their Service, and to cheat them of their Money by their Officers: And all this to the Confusion and Subversion of the necessary Christian Discipline; to the deceiving of the People, in what is more than their Money, a fundamental Point of their Salvation, true Repentance; and to the great Scandal of Religion. And is not this a notable Instance of changing Times and Laws, and making Merchandize of Souls of Men? And yet this we see cover'd by the *Council of Trent*, and their *Profession of Faith*, with the Pretence of Authority which *Christ* left in his Church, very helpful to Christian People. Which none can deny of the Ancient Discipline, which was not the Matter in question, at the time of that Council, nor affirm of these Papal Indulgences, which only were in question at that time, without monstrous Impudence and Imposture: And therefore no considerate Person, sincerely concerned for the true Christianity, can reasonably satisfy himself, that so great Wickedness hath been so long practised, but by the Energy and Instigation of the Devil; or that it is less than Blasphemy, to attribute the Conduct of such a Council of Bishops and Prelates so sworn to such Impostors, to the Pure and Holy Spirit of Truth.

The very same *Fraud and Fallacy* is observable, in that Council, concerning EXTREAM UNCTION, one of their Seven Sacraments; which they in like manner endeavour to maintain by such Authority of Scripture, as concerns only the Unction of the Sick and Infirm, for recovery of their Health, a quite different purpose. So that they

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' have no Apostolick Authority, either of Scripture, or Evidence of Tradition for one of their Seven Sacraments, which is made part of the Faith, out of which they swear none can be saved, and anathematize all who deny it to have been instituted by *Christ*. But this is a Matter, which our Author thought fit to take no notice of; for what reason he knows, and the Reader may judge, since it is a more considerable Point than most of those he pretends to have examin'd. And therefore I thought fit to take notice of here, as the Council of *Trent* does after Penance, for Confirmation by another like Instance of the fraudulent and deceitful Practice of that Council, which is so sworn to as in the Profession of Faith.

' It is true, as he says, that the *Abuses of the Questors and Publishers* of these papal Indulgences, were censured by the Council of *Lateran*, 1215, and the Council of *Vienna*, 1301. But that was but a Practice of Papal Fraud, while they themselves continue the greatest Abuse of all, by granting such Indulgences, as were never heard of among the ancient Christians. For there were no Indulgences but to particular Persons; and therefore no occasion for any such Publication. But while they continue the Original Abuse of the Christian Discipline, to keep up an Authority, which belongs not to them, it is no wonder if such Officers returned to the like Practices, and as great Abuses again at the time of the Council of *Trent*. And tho' they cannot now gratifie their *Avarice* as before, yet will they not humble themselves before God, by renouncing that inward *Ambition* and *Usurpation*; till they have fill'd up their Measure, and brought the Judgment of Excision, so long since denounced against them, upon themselves for it.

C H A P. X.

Of Merit, Satisfaction, Works of Supererogation, and Relicks.

Quest. I. **W**Hether it be not a Damnable Presumption in the Romanists to trust in their own Merits, and so to confide in the Value of their own Works, as to demand Heaven as their Due?

This Doctrine of Merit sounds very ill, but upon a full Enquiry, the Dispute seems to be more about *Words*, than any real Difference between the Two Churches. For what the Church of *Rome* means by *Merit*, is no more than this: That God gives Grace to do many Good Works, to which he has promis'd a Reward: As may be seen at length, in the Council of *Trent. Sess. 6. c. 16.* Where are brought Proofs of Scripture, to shew the Promises God has made to such as persevere to the End, in working Righteousness, and keeping his Commandments.

Now, as to the very Power, by which any is enabled to do good, they declare also there as we do, that it is all from the Grace of God, thro' *Jesus Christ*, which goes before, accompanies, and follows every good work, and without which nothing can find acceptance with God. And when they have done all they can do, thro' the Divine Grace, they say again, as we do, that they are not to glory, nor confide in themselves, but in the Pure mercy of God. Hear, how the Council of *Trent* expresses it.

Altho' the Holy Scripture promises eternal Rewards to those that do good. *Absit tamen, ut Christianus homo in seipso vel confidat, vel gloriatur, & non in Domino.* Nevertheless far be it from a Christian to confide, or glory in himself, and not in our Lord: whose Goodness is so great towards all Men, that He will have That to be their Merits, which is His own Gift. And because, in many things we all offend; therefore every one as he considers the Mercy, and Goodness of God, so he ought likewise to have before his Eyes his Severity, and Judgment, and not make a full Judgment of himself, even altho' he

he be not conscious to himself of any Guilt; because the Life of Man is to be examin'd and judg'd not by the Judgment of Men, but of God, who will bring to Light the hidden things of Darknels, and manifest the Secrets of Hearts. After this Declaration the Censure is there added *Can. 26.* If any one shall say, that the Just for those good Works, which are done in God, ought not to expect, and hope for an Eternal Recompence from God, thro' his Mercy, and the Merit of Jesus Christ, if he perseveres to the end, doing well, and keeping the Divine Law; Let him be Anathema.

This is the Sense of that Church. And hence, since they teach, that they can do no good, but thro' the Grace of God; That the Reward, which God promises, is the Effect of his Goodness and Bountie; That nothing can be accepted, but thro' Christ: And that when they have done all they can, they are still to go on in the Fear of God's Judgments; let us consider that all this, is also the Doctrin of our Church: And while we agree in the Substance of our Doctrin, the Term of *Merit*, which they use, ought not, according to our Third Rule, make a Difference between us.

If farther Satisfaction be requir'd in this Point, it may be had in *Rodriguez. Treat. 3. of Humil. C. 30, 31.* Where he declares, That 'tis an Article of Faith, that we have nothing of our own Stock, but Sin; and that we hold all the rest, from God's Bounty, to whom ought to be Ascrib'd the Glory of all we have Receiv'd; and not to our selves, but to God alone, the Author and Dispenser of all Good. That we can do nothing of our selves, when separated from the true Vine, who is Christ Jesus. That of our selves, we are good for nothing, but as Dead Branches, to be Burnt; and if we are any thing; 'Tis by the Grace of God that we are what we are. Hence we are not to Impute any thing to our selves, nor rely any way upon our own Strength, but Ascribe all to God. (c. 32.) As Life and Motion are not to be attributed to the Body, but to the Soul, that Animates it; so the Soul must not ascribe to it self the good Actions it does, but to God alone, who quickens it by his Grace, and gives it the Means to perform 'em. We must have a Continual Diffidence of our selves, and an Entire Confidence in God. And when we have done all that depends on

on us, we are oblig'd to Confide no more therein, than as if we had done nothing; we must look upon our selves as unprofitable Servants, and put our Confidence in God alone, according to these Words of our Saviour: When ye have done all that is Commanded ye, say still, ye are unprofitable Servants. Thus is this Doctrin Taught, and Repeated by a Jesuit, whose Works are in all Languages, for the Instruction of all. The same is taught in short, in the *Following of Christ*, which is in the Hands of all. L. 2. C. 11. And when he has done all that he knows to be done, let him think he has done nothing. Let him not weigh that much, which might be much esteem'd, but according to Truth, let him affirm himself to be an unprofitable Servant, as our Saviour has said. Here the Doctrin appears the same we teach, and therefore the difference of Terms, ought not to separate Communions.

Quest. II. Whether it be not a Doctrin of great Presumption in the Church of *Rome*, and very Injurious to the Passion of Christ, to teach People, that by their own Works, they may make Satisfaction for their Sins, by which they have provok'd God's Anger against them?

This seems to be another Dispute, like the Former, about a Term. For having made Enquiry into this Point, I find, That tho' this be a common way of Speaking among their Authors, yet they mean no more than what we may approve; and that they Expressly disown all things in this Doctrin, which can be Injurious to Christ. Hear how the Council of *Trent* declares it. *Sess.* 14. c. 8.

Neither has there been any other way judg'd more Secure in the Church of God, for turning away the Divine Chastisements, than for Men to be Assiduous in Performing those Works of Penance with a true Grief of Mind. Moreover, while by making Satisfaction, we suffer for our Sins, we are Conform'd to Christ Jesus, who satisfied for our Sins, and from whom is all our Sufficiency; whence also we have a certain Pledge, that if we Suffer with Him, we shall be Glorified with Him. Neither is this Satisfaction, we perform for our Sins, to ours, that it is not thro' Jesus Christ. For we, who of our selves, as of our selves, can do nothing, are able to

to do all things through Him, who Works together with us, and Strengthens us. Whence Man has nothing, wherein to Glory: But all our Glorifying is in Christ, in whom we Live, in whom we Merit, in whom we Satisfie; bringing forth worthy Fruits of Penance, which have their Efficacy from Him, which are offer'd by Him to the Father, and thro' him are accepted by the Father. And by these Satisfactions, no Catholick ever yet thought, that the Efficacy of the Merit, and Satisfaction of our Lord Jesus Christ was either blemish'd, or any way lessen'd.

Thus the Council speaks of Satisfaction; and while they derive all from Christ, and Confess, with us, that they can do nothing of themselves, and that whatever acceptance their Penitential Works find with God, it is not from any thing they do, but only and wholly thro' the Merit and Passion of Christ, it seems to be a Doctrin little different from us, except only in *Terms*, which, according to our Third Rule, ought to make no difference of Communion. And if the Doctrin be different, yet since they disown whatever can be Injurious to the Passion of Christ, this Consequence, according to our Fourth Rule, ought not to be Press'd upon them, so as to become the Occasion, or Warrant for justifying a Separation.

Quest. III. Whether it does not betray an Intolerable Pride and Confidence in the *Romanists*, to think they can do more than God requires at their Hands, and more than is necessary, which they call *Works of Supererogation*?

I have carefully weigh'd their Profession of Faith, and find not so much as a Hint of this Doctrin, neither can I see any Footstep of it in the Council of *Trent*; whence I have reason to judge it to be no more than a *School Opinion*, which, according to our First Rule, ought not to make a Difference of Communion: Or, at least, is not Impos'd on any, and therefore, by our Second Rule, is to be laid aside. Though, if I apprehend it aright, it means no more, than we may approve, that is, the Performance of such good Works, which God has not required of us by any Precept; such as it was in *Mary Magdalen*, when falling at the Feet of Jesus in the Pharisee's House, she anointed them with Ointment, having first wash'd

wash'd them with her Tears, and wip'd them with her Hair. Repentance and Love of Christ was Commanded, but this her manner of Expressing it, so acceptable to Jesus, was not Commanded, and hence it is term'd by them a Work of Supererogation; and if no more be meant by it, the Difference can be only about a Term, which, according to our Third Rule, ought not to make a Difference.

Quest. IV. Whether the Doctrin and Practice of the Church of *Rome*, as to Relicks, be not Abominable, while they place so much Confidence in them, and abuse the World with so many Counterfeit, and Ridiculous things, for the Relicks of Saints?

Their Profession of Faith says no more than, *Reliquias esse Venerandas*, That the Relicks of Saints are to be Venerated. And while they Expound, and Declare this to be no more, than what is given to other Holy Things, as to the *Sacred Vessels*, &c. It seems not Contrary to the Doctrin of our Church, which allows a Veneration to Holy Things, and therefore may give Hopes of being so Compounded, as to make no occasion of a Separate Communion.

But now, as to all Abuses, and Ridiculous Impostures in this Point, the Church of *Rome* requires no Approbation of them. Rather, I see, she has join'd with the Reformation, in expressing her Dislike against them, and given strict Charge to her Pastors, to be watchful in removing all such Superstitions and Abuses. This she has done in the Council of *Trent*, *Sess. 25. de Invoc.* Where having made several Decrees concerning the Images of Christ, and of Holy Relicks, is added this general Order: *In has autem Sanctas & Salutares Observationes, si qui Abusus irrepserint, eos prorsus aboleri Sancta Synodus vehementer cupit.* If any Abuses have crept into these Holy and whollom Observations, the Synod most earnestly desires, they should be wholly Abolish'd. Again more Expressly; *Omnis porro Superstitio in Sanctorum Invocatione, Reliquiarum veneratione, & Imaginum sacro usu tollatur, Omnis turpis questus eliminetur.* Moreover, let all kind of Superstition in the Invocation of Saints, in the Veneration of Relicks, in the Sacred use of Images, be taken away, and all filthy Lucre be Rooted out. Then follows a Decree: *Hac ut fidelius Observentur, statuit*

statuit Sancta Synodus, Nulla admittenda esse nova Miracula, nec novas Reliquias recipiendas, nisi recognoscente, & approbante Episcopo, qui simul atq; de iis aliquid Comper- tum habuerit, adhibitis in Concilium Theologis, & aliis piis viris, ea faciat, quæ Veritati & Pietati consentanea judicaverit. That those things may be more Faithfully observ'd, the Holy Synod Decrees, That no New Miracles are to be admitted; nor any new Relicks to be receiv'd but with the Examination, and Approbation of the Bishop, who having found any thing certain in them, let him consult with Divines and other Pious Men, and then do what he shall judge agreeable to Truth and Piety.

In this manner do's that Church express it self in this Point, so that as to opposing and rooting out all Superstition and Abuses in this matter, the two Churches agree, while both are for the Reformation of them. And yet if there be such Abuses still remaining unreform'd as long as they are not impos'd on any by that Church, this ought not to be the occasion of any Breach between us, according to our Second Rule.

Observations upon CHAP. X.

Of Merit, &c.

THE Questions of this Chapter are none of the principal Points, which have divided Christendom, but Misunderstanding and Abuses in Practice, have been the Occasion of the Controversies at first, which were heighten'd by Jealousie, and Affectation of finding Faults, and of Reformation. But Time hath produced a better Understanding in Men of Learning and Candor, such as Archbishop Brambal, and Mr. Baxter. And as to Merit in particular, I never saw any thing written better by any Protestant, than is common to be found in all the spiritual Writers of the Roman Communion; which, if they were more read on both Sides, than Books of Controversie, we should soon have more good Christians, and fewer Contentions.

CHAP.

C H A P. XI.

Of Breeding People in Ignorance, of Praying in an unknown Tongue, and forbidding the Bible in the Vulgar Tongue.

Quest. I. **M**UST not the Communion with the Roman Church be unlawful, which professedly breeds up her People in Ignorance, hides from them the Knowledge of their greatest Duties, and Preaches to them in an unknown Tongue?

I have taken a full Information of this Point, and have found upon due enquiry, that the Church of Rome is both desirous and solicitous, that all in her Communion should be duly Instructed, in all Duties which belong to Salvation; especially in the Commandments, in the Creed, in the Sacraments, in the Lord's Prayer, and such other obligations, which the Gospel lays upon all Believers.

This is what that Church requires, and accordingly the Council of Trent. *Seff. 24. de Reform. C. 4.* Commands all Bishops, that Sermons be preach'd to the People both in their Cathedrals and in Parish Churches, on all Sundays and solemn Festivals; that in Lent and Advent, the Word of God, and the Divine Law be preach'd every day, or at least Thrice a Week, if they shall judge it convenient; that the People be admonished of their Obligation of going to their Parish Church to hear the Word of God. The Bishops are likewise to see that on Sundays and Holy-days the Children be duly instructed in all Parishes, in the Principles of the Christian Doctrin, and taught Obedience both to God and their Parents; and if need be, even are to make use of Ecclesiastical Censures for having this done effectually. Now, as to all Preaching, and Catechising, it is the constant Practice of that Church to do this in the Vulgar Tongue of each respective Nation, that so the People may receive the Benefit of what is said.

Tis true, the Common Form of Administring the Sacraments

craments in that Church is in *Latin*. But then it takes care, that the People be not Ignorant of any thing that is done in Administration of those Mysteries. For this end, the said Council of *Trent*. *Sess. 24. de Reform. c. 7.* has given strict Order to all Bishops, that whether they themselves, or the Parish Priests Administer the Sacraments, due Care be used to Expound to the People in the Vulgar Tongue, according to their Capacity, the Nature and Efficacy of the Sacraments, as it shall be found necessary, for their approaching to those Holy Ordinances with greater Devotion, and Reverence. And this according to the Form of the Catechism *ad Parochos*, which the Bishops shall order to be Translated into the Vulgar Languages, and by all Parish Priests be Expounded to the People. It likewise orders, that in time of Mass, on all Holy-Days, &c. The Word of God, and the Duties of Salvation be Explain'd to the People, in the Vulgar Tongue, and that the Parish Priests, avoiding all unprofitable Questions, be Industrious to imprint the said Duties in the Hearts of all, and make them Knowing in the Law of our Lord. The same is strictly enjoind by the said Council. *Sess. 5. ch. 2.*

It being thus in Terms Enjoin'd by the Council of *Trent*, I think, as to this Point of Order, and Discipline, we cannot disagree with this Church, or desire any better Rules to be Prescrib'd for the Instruction of the Flock. But if these Orders are not in all Places so duly Executed as they ought, yet this, according to our Second Rule, ought not to be the Occasion of a Separate Communion.

Quest. II. Whether it be not an Insufferable Injury to the People in the Church of *Rome* to have the Common and Daily Service of the Church (which they call the Mass) Perform'd in *Latin*, which they do not understand? What's this, but to be at Prayers like so many Statues, without Sense, or Understanding?

This is only a Matter of Discipline, and therefore subject to Alteration, as shall be judg'd convenient for the Publick Good. Hence there may be hopes of Peace, as to this; since, if we cannot approve it as it is, for Peace sake; the other side, upon the Motive of a Publick Good, may be prevail'd on to allow of a Change; as was done in Favour of the New Church in *China*, when

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leave was granted for the *Missal* to be Translated, and used in the Vulgar Language of the *Chineses*; tho' afterwards it was not found necessary to be made use of, as 'tis related by *P. le Comte* in his *Memoirs of China. Let. to F. la Chaize*. And I have read, that the Pope offer'd the same to *Queen Elizabeth*.

However, to make way for a right Understanding in this Affair, as to the Present Practice of the Church of *Rome*. Though, I must confess, it looks very surprizing to see the Publick Service in *Latin*: Yet upon Examination, I find this is not particular to the *Latins*, to have the Liturgy not in the Vulgar Tongue. For in this, many other Christian Churches do the same, which upon the Peoples changing their Language, keep still their Liturgy in the Ancient Tongue, now scarce known to the People: As in the *Greek Church*, who have their Publick Service in the Ancient, and Pure *Greek*, which is so very different from the Vulgar *Greek* now used by the People, that they understand but little of it. So amongst the *Maronites*, *Cophthites*, *Jacobites*, *Melchites*, and *Georgians*, Divine Service is Celebrated in the *Chaldee*, or *Syriack*; whilst the Vulgar Language to all these is the *Arabick*, or to the more *Easterly*, the *Persian*. However, while the Publick Service amongst the *Romanists*, is in a Tongue not Vulgar; yet I find the People are not kept in Ignorance of what is done: For the *French* have the whole *Missal* Translated into their own Language, by which they see, and understand all that is done at the Altar. We have likewise several Books in *English*, which contain the Service of that Church, and Explain all that is perform'd, with *Latin*, in one Column, and *English* in the other, by which the People are Enabled to Accompany the Priest, both in Spirit and Understanding, and know when to answer *Amen*. Again, upon Enquiry, I find, the *Mass* is not a *Form of Prayer*, like our Liturgy, but it is an *Action* or *Offering*, in which the Benefit of the Congregation does not so much consist, in *understanding the Words*, as in *knowing what is done*, which the most Ignorant, and those that cannot Read, are capable of, with a little Care, and Instruction; for this they are taught by the Eye; and hence, if they are but in Sight of the Priest, they know how to accompany him through the whole Service, tho' they hear not one

Word of what is said; because *Actions* are known by *Seeing*, as *Words* are by *Hearing*. This may look strange to such as are accusom'd to a Form of Prayer only; but if it be Matter of Fact, the Truth of it may be easily found. And if it be so found, then there may be hopes of this being no longer made an Occasion of Separation; since the Concern is, of the People so understanding the Service of the Church, as to assist at it with understanding, and Devotion. If this be, then the Reasons of the Church of *Rome* will have some Strength in them, which Plead for the Mass in *Latin*; that so, as the Church and its Faith are one, so its Worship, as much as may be, be one; that it be not Subject to Alteration, as it would be in Vulgar Languages; That the Ministers of the Altar changing Residence and Nation, may still be able to Officiate, and serve the People; and the Faithful leaving their Country, or travelling, may still find the Divine Service the same Abroad as at Home.

This as to the *Mass*; for as to *Family and Private Devotions*, I find 'tis in the Church of *Rome*, the same, as with us; all have their Prayer-Books in their own Language, and hence are provided with Means for Performing all Exercises of Devotion, that can be helpful to Salvation. Whence this Point being Summ'd up, That in the Church of *Rome*, the People have all their Prayer-Books in their own Language, and even the *Mass* too, the difference does not seem so very great, but by a Condescendence on one side or other (and 'tis in a yielding Matter, to wit, of Discipline) there may be hopes of an Accommodation.

Quest. III. Whether it be not Abominable in the Church of *Rome* to forbid the use of the Bible, and thus to deprive the People of the Food of Life?

Upon Examination, I find the Council of *Trent* has given Strict Orders for Establishing Lectures, and Expositions of Holy Writ, *Sess. 5. c. 1.* in Collegiate Churches, so as to impower the Bishops to compel to it by Forfeitures; as likewise in all Monasteries, and Colleges, giving Encouragement to all Masters, and Scholars, who shall apply themselves to this Study. And the Reason it gives for this Decree, is, *Ne Cælestis ille Sacrorum librorum Thesaurus, quem Spiritus Sanctus, summa liberalitate,*

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liberalitate, hominibus tradidit, neglectus jaceat. That so that Heavenly Treasure of Holy Scripture, with which the Holy-Ghost, in his Infinite Bounty, has provided us may not lie neglected.

Again. I find the same Council has made a Decree, *Sess. 4. Decr. de Edit. & usu Sacr. lib.* That no body relying on their own Private Judgment Presume to wrest the Holy Scriptures, in matters of Faith and Manners, to their own Private Sense, contrary to that Sense, which the Holy Church has held, and do's hold, to whom it belongs to Judge of the true Sense of Scripture, or contrary to the unanimous Consent of the Holy Fathers.

But I no where find in the whole Council, that the Scripture is forbid in the Vulgar Tongue, nor that there is any Danger of Reading it. This is only one Rule belonging to the *Index Expurgatorius*, bound up with the said Council, but no part of the Council, nor ever approv'd by it, but publish'd by Pope *Pius IV* and seems modestly compos'd, in referring this matter to the Bishops and Parish Priests, to restrain those only from Reading the Bible in the Vulgar Tongue, whom they see so Self-conceited, or rash, as to be in Danger of wresting it their to own Destruction.

Now as to the Rule of Interpreting Scripture here prescrib'd according to the Sense of the Church, and the consent of the Primitive Fathers 'tis what is approv'd in our Church, and we have reason to wish, it had been better observ'd. And tho' we have no such Restraint as here mention'd yet while it falls only on the self-conceited and rash, I hope this will be no occasion of difference between the Churches. And if it be insist'd on 'tis soon remov'd, since the Communion of That Church obliges not to the observance of the Rule mention'd; as matter of Fact demonstrates in the whole *Gallican Church*, which is abundantly provided with several Versions of the Bible in the Vulgar Tongue, and the Liberty of Reading it. There is also an English Translation of the Holy Bible, made, and printed by the *Roman Catholics* at *Doway* and *Rhemes*. Whence 'tis evident, Reading the Scripture in the Vulgar Tongue, is allow'd in that Church, and consequently, the Restraint mention'd, can be no sufficient exception, according to our Second Rule, against Communicating with it,

Observations upon CHAP. XI.

*Of breeding People in Ignorance : Of Praying
in an Unknown Tongue, and forbidding
the Bible in the Vulgar.*

THE breeding People in Ignorance, is too common in all Parties: And there is an *Instruction* very common too, which is worse than *Ignorance*, that is, in Impertinences, and contentious Peculiarities, a Stratagem of the Devil, to keep up Differences, fill People with Arrogance and Conceitedness, and divert and distract them from what is most *Necessary*; so that the *True Christianity* is rightly understood by few, and practis'd by fewer. And yet this is not the worst, for in these *Peculiarities*, there are false, mistaken, and pernicious *Notions*, and *damnable Heresies*. If *modern Systems*, of all Sides, were laid aside, and our Studies began at the right End, first with the sacred Scriptures, and next, with the Ancient-Christian Writers of the three first Ages, and the *Principal things* were Principally studied, that is, the *Faith* once deliver'd to the Churches, and sound *Doctrine*, according to *Godliness*, and no less carefully practis'd than diligently studied, we should have, as I said before, fewer Contentions, and many more *Christians* indeed, who are now very rare among Multitudes of Christians in *Name and Profession*.

The Offices of the Church, in a *Language* not understood by the People; and the Scriptures kept from their common Use, is not agreeable, but contrary to the Doctrine and Practice of the Apostles, and ancient Christians, and for no good End or Purpose, whatever plausible Excuses may be pretended, but to maintain an *affected Domination*, and prevent Detection and Conviction of *Impostures*. And here I must observe another considerable Point of Controversie, far more considerable than most he hath examin'd, wilfully omitted: and that is, no less than concerning the *Canon of the Scripture*, and the *Authority of their Editions*. And for what reason he hath done so, since the Council of *Trent* hath made

'made a Decree, and *Bellarmino* hath written two Books
'concerning it, which would have furnished him with
'several Questions more considerable than most of his
'own, to have increas'd his number, I leave to the Rea-
'der to consider.

'And here again, upon this occasion, I cannot forbear to
'take notice of a notable Instance of *Papal Presumption and*
'*Insolence, even to Madness*, and the rather, because it came
'so seasonably to my notice, when transcribing this very
'Part of my Observations for the Press, as if so order'd by a
'Divine Providence, for this place. It is the conclusion
'of a Bull of *Sixtus 5. concerning his Edition of the Sep-*
'*tuagint at Rome, 1587, in English thus: We will and*
'*ordain, to the Glory of God, and the Profit of the Church,*
'*that the old Greek Testament, according to the Septuagint,*
'*so revised and corrected, be received and retained by all,*
'*which they may use principally for the understanding of the*
'*vulgar Latin Edition, and of the ancient Holy Fathers:*
'*Prohibiting, that none hereafter do dare to alter any thing,*
'*by adding or subtracting, in this new Greek Edition. But*
'*if any one shall do otherwise than is comprehended in this our*
'*Sanction, let him know, that he shall incur the Indigna-*
'*tion of God Almighty, and of the blessed Apostles Peter and*
'*Paul. Dat. 8 Oct. 1586. in the 2d Year of his Popedom.*

'Now if it shall appear, that the whole *Book of Judges,*
'in that Edition, is none of the *Septuagint*, besides mul-
'titudes of other Places, agreeing neither with the most
'ancient *Alexandrian M. S.* nor with the Citations of
'the ancient Holy Fathers, and great Parts of divers
'Chapters left out, as it will certainly, when that *Excel-*
'*lent Edition of the Septuagint*, which is now preparing,
'is published, this will appear such an Instance, as I
'have said, of *Madness*, so to expose the strange Folly of
'the *Papal pretended Authority, to Contempt and Indig-*
'*nation, and of their Presumption, so to restrain the*
'*Recovery of the genuine and intire Text of that most*
'*ancient Translation.* And yet so observant are they of
'this mad Bull, that when *Fronto Ducaus*, a Jesuit, was
'preparing a more compleat Edition, his Papers were sent
'for to *Rome*, and there suppress'd.

'If our *Missioners* were true Ministers of the *Catholic*
'*Church of England*, as they pretend, and not mere *Agents*
'for the *papal Faction*, they would maintain the Rights of

the National Church, against the Usurpations of the Papacy, and by their own Authority remove such Scandals, as Prayers in an unknown Tongue, and Communion in one kind, &c. which have nothing in them, but Maintenance and Exercise of a usurped Domination, and pretended Authority, over the Churches of *Christ*, the Consciences of his People, his own Institutions, and the Orders and Directions of his Apostles; but by their Compliance with such Usurpations, plainly betray them, and shew themselves true and faithful neither to *Christ*, nor to his Church, nor to their Country, but only to such a monstrous Faction of actual Adversaries of all.

CHAP. XII.

Of Tradition, Miracles, Implicit Faith, and Uncharitableness.

Quest. I. **W**Hether it be not a great Cheat, to Impose Tradition upon the World, for the Doctrine of Christ, and the Word of God? The Profession of Faith obliges all in Communion with the Church of *Rome*, to receive Traditions; but what Traditions are these? Only *Apostolical*, and *Ecclesiastical* Traditions; for so 'tis Express'd in the said Profession. And what is meant by these, is expounded in the Council of *Trent. Sess. 4. Decr. de Can. Script. viz.* Such Doctrins as were deliver'd by the Apostles without being Committed to Writing, and being Preserved by the Church in all Ages, have been deliver'd down to our Days. So that by this Article no more is requir'd, but what we already agree to; that is, to receive whatever has been taught by the Apostles.

Hence in that Church is liberty of renouncing all vain, and superstitious Traditions of Men; and no submission requir'd, but in such Particulars, which have a very full and sufficient Testimony of having been receiv'd from the Apostles and Purest Ages of the Church. In this Principle, I know of no disagreement. And tho' there be not that accord, as to what these particulars are, yet here are good grounds for an Accommodation, while both Sides agree upon receiving whatever is warranted by the Practice of

of the Primitive Church. Some of ours reckon up some of these unwritten Traditions: as Bishop *Mountague* names Infant Baptism, and Receiving in both kinds; and then adds, There are Six hundred Particulars of this kind, which have been instituted by God in the Point of Religion, commanded, and used by the Church, of which we own, that the Scripture delivers, or teaches no such things. *Orig. p. 396.* We have others, who come to more Particulars; as the Number of Canonical Books, the Apostles Creed, the Fast of Lent, the Lord's day, the great Festivals of Easter and Whit-Sunday; of not Fasting on Sundays, of Adoring towards the East, Prostration before the Altar, of Signing the Baptized with the Cross, of Receiving the Eucharist Fasting; these are acknowledged to be Primitive, and even that it is in the Power of the Church, to ordain such Rites and Ceremonies; which, if it can be conceded, will be a means of Healing all the Breach in this Point.

Quest. II. Whether the Romantick Legends and Counterfeit Miracles in the Church of *Rome*, are not Proof against it, of its grand design being to deceive, and impose upon the World? This Point may be easily Compounded, especially, since the Church of *Rome*, seems to join with Reformation, as to the Particulars mention'd, The Legends have been Corrected long ago by *Baronius*, and *Ribadeneira*; and for preventing all Fraud, *Veron* in his *Rule of Faith*, c. 2. and c. 20. declares the Legends to contain several things Prejudicial to Truth; and that now being Corrected, there may still remain something uncertain or False; that they are only of Humane Authority; and therefore no other Credit need be given to them, than to other Prophane History. Now while this is declar'd, the Occasion of Deceit seems to be taken away, as likewise the Question, by our Second Rule, since that Church Imposes on none the Belief of such Relations, and there is the same Liberty of Questioning them within that Communion, as without.

'Tis much the same, as to *Miracles*: The Church of *Rome* raises a Jealousie of them, and provides against Imposture, as has been already hinted, c. 10. about Relicks, where the Council of *Trent* gives Order, that no Miracles are to be admitted, but what are examin'd,

and approved by the Bishop in Consult with Divines, and other Pious Men. Thus she undertakes to Reform past Disorders, and so far joins with us. And as for whatever Miracles are approv'd, yet since she Imposes not the Belief of them on any of her Communion, but leaves them at Liberty to Examine, and give Credit according as they see Grounds, hence, according to our Second Rule, this Point ought not to make a Difference between us.

Quest. III. Whether Leading People on with an implicit Faith, and Blindfold, be not unworthy of the Christian Profession, and of that rational Faculty which God has given us? That Article of our Christian Faith, *I believe in the Holy Catholick Church*, shews, that we should be always in readiness to submit our selves to the Judgment of the Catholick Church. But otherwise, I find not an *Implicit Faith* in any Publick Profession, or in any Council. Hence I look upon the Common Dispute about it, as a School Debate, which, according to our First Rule, ought not to be made an Occasion of Difference. Secondly, I find, That it is the Rule of that Church to admit none into their Communion, but such as make an *Explicit Profession of Faith*, after a due Information of every Point; except in some Cases of Necessity, when this cannot be done. Thirdly, I find, according to what has been declar'd, *Chap. II.* that Care is taken by the Orders of that Church; that all should be well Instructed in the Principles of Religion, and Piety, and that the Catechism, *ad Parochos*, should be not only Translated into the Vulgar Tongues, but likewise constantly Expounded to the People: Which said Catechism Comprehends all Matters both of Controversie, Piety, and Morality. Now this being in order to an *Explicit Faith*, and knowledge of all that belongs to a Christian Life, I think, there is an Agreement in this Point; and if any take other Methods of Ignorance and Blindness, 'tis not what that Church Encourages, and therefore, according to our Second Rule, ought not to be made the occasion of any Difference.

Quest. IV. Whether the Uncharitableness of the Church of Rome, which Damns all that are not of her Communion, be not enough to abhor the Communion of that Church?

Upon

Upon Exmination into this Point, I find, That in the Close of the *Profession of Faith*, which all promoted to Dignities in the Church of *Rome*, are oblig'd to make, are these Words : *Hanc veram Catholicam Fidem, extra quam nemo Salvus esse potest, quam profiteor.* This true Catholick Faith, out of which no body can be Sav'd, and which I now Profess. But so it is also, in the Creed of *Athanasius*, which we say Thirteen times a Year. Besides, what are the Contents of this Profession ? In the First Place, there is the *Nicene Creed* at length, which we too use very often ; and then are added the *Tridentin Articles*. Now, while the *Whole Creed* is Part of this Faith, it may very well bear the foresaid Close, *That out of this Faith none can be Sav'd.* For this is what we consent to, tho' we approve not of the other Articles that follow. I know some of the *Roman Church* carry this Saying so far, as to suppose all Damn'd, that are out of their Church. And yet others in the same Communion, Judge more favourably of such as are Invincibly Ignorant of theirs being the true Church. This I have seen in an approv'd Catechism. Where the Question being put ; *What is to be thought of those, who being Invincibly Ignorant of the True Church, live a Moral good Life ?* It is Answered thus : *We must not be forward in Condemning such, but leave them to the Divine Mercy, of which they seem not altogether Unworthy.* Thus they differ in Opinion ; and therefore, since the Uncharitableness mention'd in the Question, is no where Propos'd as a Point of Faith in the *Roman Church*, nor Impos'd on such as are admitted to her Communion ; hence I Judge it, not to be of Faith, but only of Opinion, and consequently, according to our First Rule, ought not to make a Breach between us.

Especially, since no more is meant, but what *St. Paul* declares, That *Heresies*, and *Schisms* are Works of the Flesh, which exclude from the Kingdom of Heaven. And is little more than what is declar'd in our Church particularly by a considerable Person, who has Publish'd this Assertion, That God has made no Covenant of Mercy, but to those only, who are in the Church : And that, as for those, who are without, we must leave them to the Uncovenanted Mercies of God ; which, what they are, or how far they will Extend, we know not. *Regal. p.*

223. 1 *Edit.* And what more is it, than we say of them in our Book of *Homilies*, where in the Third Part of that against Idolatry, 'tis Declar'd, That *Bishops, and People, the Laity, and Clergy, of whole Christendom (an horrible, and most dreadful thing to think) have been at once Drown'd in Abominable Idolatry, of all other Vices, most Detested of God, and most Damnable to Man, and that by the space of Eight Hundred Years, and more.* This comes but little short of what they say against us. And therefore, when both Sides consider to what height things have been carried, I hope they will find it more according to Charity, to Compound the Matter; than inflame the Difference by such Charges as these are.

Observations upon CHAP. XII.

Of Traditions, Miracles, Implicit Faith, and Uncharitableness.

OF TRADITIONS, some are *Apostolical*, and some merely *Ecclesiastical*: And of each, some *Catholick*, and some only of Particular Churches. Such as are merely *Ecclesiastical*, or tho' *Apostolick not Catholick*, but only in some Particular Church or Churches; such as was that in the *Asian Churches* concerning the Time of the Observation of *Easter*; are subject to the Authority of the Church to be altered upon just Occasion. But such as are both *Apostolick and Catholick*, are of greater Authority.

God hath been pleased in his Wisdom to provide two *Evidences of the Christian Doctrin and Institutions*: The Testimony of the Churches to which they were deliver'd and the Writings of the Apostles themselves and of Evangelists approv'd by them; And these *mutually assistant*, the S. Scriptures for preservation of the Integrity of the Tradition; and the Tradition for preservation of the Genuine Sense of the Scriptures.

And these two have been used accordingly from the beginning by most Holy and the most learned Christians for Evidences of the Truth, and Conviction of Errors, and of the most perverse and obstinate Hereticks, who also used both; but in a different manner, much as the Papist do now.

'now. When they were convinc'd by true Catholick
'Tradition they fled to Scriptures; but such as themselves
'only own'd for such; and when convinc'd by the Ge-
'nuine Scriptures, attested by the Churches, which receiv'd
'them, then they fled to Tradition, not Catholick, but of
'their own Party, as may be seen very fully in *S. Irenæus*,
'a Disciple of *S. Polycarp*, one of *S. John's* Disciples. So
'that it appears plainly that these two were receiv'd
'for common Principles and. Evidences of Truth univer-
'sally by all in those Primitive Times. And the Scrip-
'tures themselves do confirm this concerning Traditions;
'2 *Thef.* 2. 15. 1 *Cor.* 7. 17. 11. 16. 1 *Tim.* 3. 15.
'*Jud.* 3. and in other places concerning what had been
'ordered, delivered, or received; as this Catholick Tra-
'dition is the principal Moral Evidence of the Scrip-
'tures.

'And indeed it is such a *Moral Evidence*, as the World
'and all Man-kind have not the like, except the Dis-
'persion of the *Jews*. For the Christian Religion having
'been planted by so many several Persons, in so many se-
'veral Places, all over the World, it is impossible but
'what they all agree in now, and cannot be prov'd to
'have been any where introduced, since the first Founda-
'tion of that Church, must have been of *Apostolical Ori-*
'*ginal*.

'It is true indeed, that *the Scriptures* were written after
'Churches were founded in divers Parts of the World;
'and *the Epistles* were written, most of them, to particular
'Churches, or particular Persons, from whom they were
'receiv'd by others; but not without strict Examination,
'and good Satisfaction. Which was the reason that some
'of them were long questioned, before they were uni-
'versally received.

'Both these Principles have been used, as I said before,
'for this purpose, ever since those Primitive Times: And
'what is commonly called the *Rule of Vincentius Lirinensis*,
'is nothing but that *Ancient Catholick Rule*, which
'he had learn'd, upon much Enquiry of the Elders of
'his Time, as he declares himself, only recorded, and il-
'lustrated by him. And it hath been generally approv'd
'by the most Learned and Judicious ever since; and not
'only by *Conformists* of the Church of *England*, but by
'*Mr. Baxter*, a principal Man of the *Non-Conformists*;
'and

and opposed by none, but such as hold some Singularities, which would not bear that Catholick Test.

But *the abuse of this by the Papists*, in pretending Catholick Tradition, for what is no more than a Tradition in their own Church, (which they falsely call *Catholick*, exclusive of others) and that not Apostolick, but meerly Scholastick, and of no greater Antiquity in their own Church, hath been an occasion to divers *over-zealous Protestants* to over-shoot themselves in this, as they have done in divers other things, whereby they have much prejudic'd their own Cause, and imprudently rejected a principal Weapon of great use to defend and maintain a just and necessary Reformation, and to detect and confute the Corruptions of Popery, and all their sophistical Subtilties and Devices to maintain them.

For the truth is, they are so *sensible that their Cause is utterly indefensible*, (that is, what is truly and properly *Popery*) either by or against that approved Rule of true Catholick Apostolick Tradition, that not daring openly to reject or oppose it, they have set up a *new Invention* to elude and evade it; which they call *the living Voice of the Church*; the best undoubtedly, that they could devise; but so gross and palpable, that it is utterly inconsistent with, and directly contrary to that Rule; and after all, if granted, it would not serve their Turn, without divers other *Concessions*, of what they are not able to prove; as, That the Churches of their Communion are the *Catholick Church*, and the only true Catholick Church: That the *Promises* of the Gospel belong to them, and only to them; and, That whatever they determine to be a Catholick Truth, or matter of *Faith*, is to be believ'd by all to have been receiv'd by them from the Apostles, tho' concerning the use of *Images* amongst Christians, and *Papal Indulgences*, which have no regard to particular Sins of particular Persons, and the like, utterly improbable, that any of the Apostles should ever so much as think of any of them; but they seem to have *insensibly impos'd of themselves*, thro' their own Avarice and Ambition, and the Flattery of some aspiring Men, and the inconsiderate Zeal of others; and the Subtilty of *Satan* instigating all: For,

About the beginning of the twelfth Age was *Aristotle's Philosophy* introduced by *Guil. de Campellis*, and set up
at

at *Paris*; and it soon came into such Esteem, that generally all studious Persons applied themselves to it with great diligence: And amongst the rest, *Gratian*, and *Pet. Lombard*, who, about the middle of that Age, composed two Books, which, with that Philosophy, have been the occasions of corrupting the Simplicity of the *Christian Doctrin*, with Scholastick Notions and Conceits. and of the *Christian Discipline*, with Innovations and Usurpations, in such manner as hath so confounded the true Traditions of that Church, with such Intermixtures, that in after Ages, they were not easily distinguishable by themselves; and thereby made their Testimony, Opinions, and Judgment, of no Value or Credit, upon that consideration only; besides what they have done by bringing in Regulars, subject to the Pope, into Councils, and imposing an Oath upon them, and the Bishops too, to subject all to the Papacy.

The common Opinions, which insensibly proceeded from these Principles were taken for *Apostolical Traditions*; and this is what they call *the living Voice* of the Church. But it pleased God, that before the Reformation was begun by *Luther*, that *Learning and Study of Antiquity*, which had been lost by Wars, and the Incurfions of barbarous Nations, and was, as it were, drowned in the Stream of those Scholastick Studies, afterwards began to revive, and thereby the Difference between Apostolick Traditions, and Scholastick Notions began to be discover'd: And the Scandals and Oppositions of the Papacy excited a more diligent Search and Inquiry into it. But this at last proceeded to a kind of *Affectation of finding Faults*; and that produced not a few on the other Side. And, instead of a proper and necessary Distinction of Traditions, some inconsiderately rejected all, without distinction, and set up *new Notions* of their several Leaders as Gospel; just as the others had done by *Peter Lombard*, and *Thomas Aquinas*.

And from hence hath proceeded all the several Sects and Parties, into which we see the Western Church divided long since; and still dividing more and more. And all from this one Root first of the Papal Abuses of Tradition by false Pretences on the one side; and then by the Contrary Extream of inconsiderate Reformers in rejecting all without distinction on the other.

Whereas

Whereas had the *Church of Rome* faithfully kept the *Depositum* committed to their Trust, there had been no need of Reformation; or the *Reformers* been more observant of the Ancient Catholick approved Rule of Apostolick Tradition, the Reformation could never have so miscarried, nor the Papacy have so long held up against them.

There are certainly *Faults on all sides*, and in all Parties; for which the Governours of Churches, Leaders of Parties, and learned men have much to answer for their Unfaithfulness and temporizing Compliance for their own temporal Interest: and especially such *Perversers of Truth* as this Author, who in the same Page, 178. first with the Council of Trent craftily confounds Apostolical and Ecclesiastical, that is, Divine with Human; and then confidently affirms a manifest and inexcusable Falshood, that *in that Church is no Submission requir'd, but in such Particulars, which have a very full and sufficient Testimony of having been receiv'd from the Apostles and purest Ages of the Church*. For which he can have no better ground than that false sophistical Principle of the living Voice of the Church, contrary both to Reason, to Tradition, both Apostolical and Ecclesiastical, to apparent matter of Fact, and to the approv'd Rule of Catholick Doctrine; and in the principal Point in these Controversies; which ought first of all to have been established, if it could have been; and for want of that, all his Building is but upon a sandy Foundation.

The *Romantick Legends*, and *Counterfeit Miracles*, have been so *Scandalous* to Christianity, that it is not to be doubted, that they have been promoted by the Instigation of the Devil. And the Church of Rome, or the Papacy must be guilty of the Wickedness, if they use not the most effectual Means to suppress them; and much more, if they connive at them upon any politick, temporal Considerations. And this being matter of Fact, ought to have been better clear'd by this Author, from the Objections of their Adversaries, if he would have said any thing to the purpose. But that was not his Business, to satisfy the Learned and Judicious, but to allure such as are disposed to bite at the Bait, with false Colours and Appearances,

' If by *Implicit Faith* no more is to be understood, than
' a *Readiness to submit to the Judgment of the Catholick*
' *Church*, this cannot be any occasion of any principal
' Point of Controversie, but it comes to what is ; that is,
' Whether the Churches of the *Roman* Communion be that
' Catholick Church, or only a Part, and therefore ought
' not to arrogate to themselves what belongs to the Whole ?
' But, it seems, there is something more in it than he is
' willing to account for. For what is that common Dis-
' pute about it, which he looks upon as a School-Debate,
' and so puts it off ?

' And if it be a *Rule of that Church, to admit none into*
' *their Communion, but such as make an Explicit Profession*
' *of Faith, after a due Information of every Point, except in*
' *some Cases of necessity ; that is, the same, which, he saith,*
' *all promoted to Dignities in the Church of Rome, are o-*
' *bliged to make ; but he would not say, to swear, tho'*
' that follows immediately after the Words which he
' recites ; so cautious is he of mentioning that. We may
' here observe, 1. The true *Difference* between a *Real Ca-*
' *tholick*, who professeth the *Common Faith*, which the
' Council of Trent declares to be *that Principle, in which*
' *all, who profess the FAITH OF CHRIST, do necessarily*
' *agree, and the Firm and Only Foundation, against which*
' *the Gates of Hell shall never prevail, (the same which*
' the Church of *England* professeth in the Communion Ser-
' vice) and a *Roman Catholick*, who professeth also, at least,
' if not sweareth too, as all the principal of their Clergy,
' and many others, are obliged to do, that *Special Pro-*
' *fession* before recited : And, 2. What great Advantage
' their deluded Proselytes gain by such an Additional
' Profession, as all their Missioners are not able to defend
' or maintain ; viz. to believe a Lie, a Judgment of God
' denounced against such, as retain not the Truth in the
' love of it.

' And it may not be impertinent here to note also, a
' *general Difference* between *Real Popery*, and *Mistaken*
' *Popery*, that is, between Popery, and true Catholick
' Religion, which is true genuine Christianity : Which
' is this, Real Popery, or Popery properly so call'd con-
' sists in certain *Peculiarities* of the Papal Faction, or the
' *Roman Communion* : But what is truly Catholick, tho'
' held by the Papists and *Roman Communion*, is not Po-
' pery ;

‘ pery ; for we see that they hold the common Creed, as
 ‘ well as our selves. And this is *common to all Sects*, that
 ‘ they have some *Peculiarities*, wherein they differ from
 ‘ the true Catholick Religion. And it is but what St.
 ‘ Paul foretold, that of Christians should Men arise, speak-
 ‘ ing perverse things, to draw away Disciples after them.
 ‘ The *Peculiarities*, are, for the most part, perverse things;
 ‘ and taught for that very purpose, to draw away Disci-
 ‘ ples, and maintain Parties, for temporal Advantage.
 ‘ But in this, the Papal Faction hath exceeded all ; and
 ‘ may therefore be very properly call’d *the Great Whore*.

‘ But here is farther to be observed, That the perverse
 ‘ *Corruptions of Popery* are so many of them so *subtly in-*
 ‘ *termixt* with what is truly Catholick, that they are not
 ‘ easie to be distinguished, as in this very matter of *Tra-*
 ‘ *ditions*, and so in other matters, as the *Christian Sacri-*
 ‘ *fice*, *Prayers for the Dead*, &c. Which have been either
 ‘ received in gross, or rejected in gross, without sufficient
 ‘ Consideration and Distinction : And as this has been
 ‘ the occasion of all our Dissentions and Divisions at this
 ‘ Day, so a New and Due Consideration of the principal
 ‘ Matters in Controversie by such as are qualified with
 ‘ Learning, Judgment, and sincere Concern for the Resti-
 ‘ tution of the true Primitive Christianity, the Peace and
 ‘ Unity of *Christ’s Church*, and true Catholick Commu-
 ‘ nion, tho’ but Few, and those private Persons too, would
 ‘ certainly, by the Power of Truth, and the Blessing of
 ‘ God, prevail against all the Errors and Mistakes of the
 ‘ sincere and good People, and the Subtilties of the Facti-
 ‘ ous.

‘ *Other Corruptions of Popery* are so *gross and injurious*,
 ‘ that they would never be longer endur’d, even by those
 ‘ of the *Roman Communion*, if the Reformation was but
 ‘ better rectified, and the principal Parts of it united,
 ‘ And in those which are so *subtly intermixt*, the Cor-
 ‘ ruptions, for the most part are what is of some tempo-
 ‘ ral Advantage, either to the State of the Papacy imme-
 ‘ diately, or of their Agents and Instruments, and not with-
 ‘ out great Abuses upon the People ; which being soundly
 ‘ detected by just distinction of the Corruptions of Popery
 ‘ and the true Catholick Verity ; all this would accom-
 ‘ plish the Work of Reformation, which hath hitherto lain
 ‘ in a distracted Condition.

‘ But

But to return to our Author, he not only disingenuously conceals the Oath, which follows in the same Period with what he recites, *p. 189.* but endeavours to excuse that by the like Expression in the *Athenasian Creed*, which the Church of *England* receives and professeth. But the *Fallacy* of that may easily be perceived, upon consideration of what has been already said. For that Creed exceeds not the matters of the ancient Creeds, and is only an *Exposition* of some of them. And such Words may be properly said of some truly Catholick Points, which are utterly false of such new Articles of Faith; and such a Mis-application is this. Besides, tho' that Creed be publickly read in the Churches of *England*, yet none are bound to swear to it; and many are known to dislike it from that very Clause. But it is an abominable Presumption in the Papacy, to cause such things to be sworn, which alter the Covenant of Grace, and change the Foundation of Salvation, and set up another Gospel: So that the Integrity of their Christianity may not without reason be questioned. And all this being for temporal Advantage, and Exercise and Maintenance of an affected and usurped Domination over the Church of *Christ*, is monstrously Scandalous, and so much the more Abominable.

But he says farther, That the *Nicene Creed* is part, (*sc.* of the Profession) and therefore it may well bear the aforesaid Clause, tho' we approve not of the other Articles. Certainly an egregious *Roman Catholick Equivocation*, and *Infatuation* too, and manifestly false: For it is sworn to be retained intire and inviolate. And so is what follows doubly false, That the Uncharitableness is no where Propos'd as a Point of Faith; nor Impos'd on such as are admitted to their Communion; for it is both Propos'd and Impos'd upon all the Dignified Clergy, besides many others, to be sworn: And according to his Doctrine before *p. 181.* all are to submit to their Judgment, if they be the Catholick Church. And here the Reader may again take notice, what a special Minister this is of the Church of *England*, who doth so expose and confound himself out of an inconsiderate Zeal for the Service of the Church of *Rome*. What follows is more than answer'd in this.

C H A P. XIII.

Of leaving out one of the Commandments, of not keeping Faith with Hereticks, and of doing Evil, that Good may come of it.

Quest. I. **W**Hether it be not most Abominable in the Church of *Rome*, to leave out one of the Commandments, and thus hide part of the Law of God from the People, and this only to Conceal its Errors?

A short Examination soon discover'd to me the occasion of this Question. For, upon perusing the Catechisms commonly us'd in that Church, I found two sorts; One very short for Children; the other longer for Youth. The former sort is so short, that none of the Commandments, that have any length, are set down at length, as the Second, Third, Fourth and Fifth. Nay sometimes all of our Second is quite left out, being as they say only an Explication of the First. But in the other sort of Catechisms, which are also in the Hands of the People, the Second Commandment with the rest is set down full and entire; Hence 'tis plain, the leaving out the Second Commandment is no Order of the Church, requiring it to be so done; but the Two Tables of the Law are had in that Communion, as full as in ours; and consequently, whatever be the Censure of the shorter Catechisms, yet, according to our Second Rule, this ought to be no occasion of difference, since that Church no where imposes those Catechisms, but gives to all the Liberty of the others.

Quest. II. Whether it be not a detestable Principle, in the Church of *Rome* not to keep Faith with Hereticks?

Upon due enquiry into this Point I find the Doctrine of Divines in the Church of *Rome*, as to this, is the same with ours. They all with one voice agree, That all Lawful Oaths, and Engagements are to be kept, whatever the Person be, to whom they are made, without any regard

regard to their Religion. And there is nothing allow'd by them to make void an Oath with any Protestant, but the same wou'd invalidate it likewise with those of their own Communion. Hear what the Jesuits themselves say in this matter, *Layman* is thus positive: *Dico 4to. Si Catholici cum hæreticis publicum fœdus inquant, non potest per Auctoritatem Pontificiam Solvi, aut relaxari. Theol. mor. l. 2. tr. 3. c. 12.* *Becanus* is still more particluar: *Virtutes illæ*: Those Virtues, says he, from whence arises the Obligation of being Faithful in what we have promis'd equally obligé us, whether it be with Catholics, or Hereticks: because 'tis never Lawful to Lye, never Lawful to violate another's Right, nor to do any Injustice, nor to Forswear. *defin. hæret. Serv. c. 7.* Thus runs the Current of their Divines and Casuists: Whence it must be own'd, that there's no necessity of a Separate Communion upon this account, since the same is taught on both sides. It must be likewise own'd that they acknowledge no Imposing any Doctrin contrary to this, since the Discipline of that Church do's not allow any to run Counter to it; and if it be not impos'd (as matter of Fact shews it is not) then, according to our Second Rule, this ought to be made no breach of Communion.

Quest. III. Whether it be not a detestable Principle in the Church of *Rome*, to judge any Evil Lawful, so it be for the good of Mother Church, and not to stick at breaking of Promises. and Vows, and doing evil, so that there be any Hopes of good coming of it?

These are certainly most Detestable Principles: But upon Examination into their Councils, Professions of Faith, Catechisms, Divines, &c. I can find no such Doctrin taught by them. But on the Contrary, having look'd over their Treatises of Morality, to which this Subject belongs, I find them delivering the very same Principles, as we do. So that upon the Question, of the Conditions requisite for a Human Action to be Good: They positively assert, That Three Perfections are requir'd; *viz.* 1. That the Object be Good. 2. That the Motive or End be Good. 3. That the Circumstances be Good. And that if any of these be wanting, the Action cannot be good; according to the Common Maxim; *Bonum ex integrâ*

integra Causa; Malum ex quocunque defectu. This being their Constant Doctrin, we must own no occasion of difference upon this account.

Now if some matters of Fact, acted by Men of that Communion, be consider'd; 'tis true one might then naturally judge, they have been carried on by such pernicious Principles. But the deduction of Principles from some matters of Fact, is too rigid a Logick for any Church whatever to bear; and being not Just in it self, 'tis what I think we ought not to press; especially since the Doctrin of that Church is otherwise evident, and 'tis no where requir'd by her to approve of such Practices, which have given the occasion of this Charge. For thus, according to our Second Rule, this Question ought to be laid by,

And this more especially, when there's evident Matter of Fact to demonstrate, they approve not such Pernicious Principles, but choose rather to suffer the most weighry Inconveniences, than act by them. This seems evident by what has pass'd here with us. The Penal Laws against the Papists, have excluded them for above these hundred, years from many great Advantages, which other Subjects enjoy; and tho' by Taking an *Oath, Test, or Declaration* or performing some outward Act of Religion, they might be exempt from all such Penalties, and qualifie themselves for doing great Service both to their Families and for the Interest of their Church: yet no Prospect of Private or Publick Good, has been enough to make them subscribe any Form, or do and Religious Action, which they judg'd to be Unlawful; and if any have done it, they have at the same time left the Communion of that Church and thus have given Demonstration, That 'tis not allow'd by them, to break their Oaths, nor subscribe Forms, which they believe Eroneous, nor do Evil, for the Good of their Church, or that any other Good may come of it; it being in their Power at any time to do what will be for their own Interest, and their Church, if they will but seek it by such Means, as they judge Unlawful. This seems to me Evidence enough of their Principles, and Consequently, that, upon this Score, there's no necessity of Separating Communion,

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Observations upon C. H A P. XIII.

Of leaving out the 2d Commandment : Not keeping Faith with Hereticks, and doing Evil, that Good may come of it.

IT is for the *Service of the Papacy* that such things be practis'd ; but not that they should be authoriz'd, or publickly approved : It is sufficient that they be conniv'd at, and no considerable Examples made to suppress them ; which is matter of Fact ; and nothing of all this can the Author deny. I my self have seen such things done by one of prime Reputation amongst them, thought by many no less than a Saint, that I know not what Wickedness their mad Zeal is not apt to engage them in, for the Service of what they call *the Church*. And none are more subject to that Madness than inconsiderate Profelytes, such as that Person was, of whom I have given some account, in what is intituled, *A notable Metamorphosis*. And since the Author of this knew both the Person and the Matter, and yet would rake no Warning, but expose himself in such an Undertaking, for such a Cause as this, he himself may well be look'd upon as another Instance of what Spirit they really are of, whatever specious Pretences they make.

C H A P. XIV.

Of Murthering Protestants, of the Plots, Treasons, and Massacres by Papists.

Quest. I. **W**Hether it be not a Horrid Principle in the Papists, to think it think it a Meritorious Act to Murther Protestants?

Murder is certainly Horrid ! but after all the Search I have made, I can find no such Popery taught in the Church of *Rome*. 'Tis in no Council, or Profession of Faith, or Catechism, 'tis no where recommended, much less Im-

pos'd upon any of that Communion; and consequently; tho' great Barbarities have been Committed by Papists; yet that Church no where obliges any to partake in or even approve them, therefore ought not, according to, our Second Rule, be any Obstruction to Communion.

I have carefully Perus'd their Explications of that Commandment; *Thou shalt not Kill*: Especially in the Catechism *ad Parochos*, which is Purposely Compos'd by that Church for the Instruction of the People, and find there all Murther to be as strictly forbid, as we can desire. There is shewn how Detestable a Crime it is; how Rigorously God has Prohibited it; That they who Murther, do strike at God himself, and with Violent Hands, as it were, make their Attempt against him; there 'tis Stil'd *Detestabile Scelus, Immanis Crudelitas, & Diabolicus Impetus*: Detestable Wickedness, a Horrid, and Barbarous Cruelty, and Diabolical Violence, and nothing omitted, that is capable of Imprinting a Horror of this Crime: And this in general, without any Regard to Religion, but only to the Effusion of Humane Blood: Hence I must say, That, as to this Commandment, their Doctrin is the same with Ours, and there seems to me no Necessity of a Separate Communion on this Account.

Quest. II. Whether the Babarous Murthers, Cruelties, and Massacres Committed by the Papists on Protestants, be not Evidence of their Principles in this Point?

The very Thought of these Barbarities is Horrid, and if I cou'd find, That the Communion of that Church did oblige to Partake in, or approve such Practices, I should Protest against all Communication with it. But after all my best Endeavours, I can find nothing, which obliges the Members of that Church, to approve such Cruelties; so that whatever Encouragement they have had, yet this no where is Propos'd, and much less Impos'd on any; but all in that Communion are as much at Liberty for abhorring Murther, and even those very Barbarities which have been Committed by Papists, as we are in our Church. Hence, without looking farther into these sad Histories, according to our Second Rule; there seems no Necessity of Separating on this Account: Since a Communion with that Church no where obliges to Partake in, or Approve such Cruelties.

Quest.

Quest. III. Whether so many Plots, Treasons, Rebellions, Murthers of Murthers of Princes, and Infinite other Vile Attempts manag'd, and carried on by Papists against Protestants, be not enough to convince any of the Principles of their Religion, and to give us an Abhorrence of all Thoughts of Communion with them?

There's Horror enough in looking back into such Bloody Annals: But then it is to be consider'd, whether the Character of a Religion, and the true Measure of its Principles, are to be taken from the Practices of such as have been Members of it? It is to be consider'd, whether the Unwarrantable, and Wicked Actions of the Members of a Church, are justly Charg'd upon the Church to which they belong?

In resolving this Point, I have recall'd to Mind the numberless Treasons, Rebellions, Violence, Cruelties, and Barbarous Effusion of Blood, such as stand Recorded in undoubted History, And having reflected, who have been the Persons engag'd in them: As I find no Nation in Christendom exempt, so likewise no sort, or Division of Christians whatever: All have been Actors in some of them; in many it has been Papist against Papist; in many, Protestant against Protestant; in many Papist against Protestant, and in many Protestant against Papist. Let the several Changes, and Revolutions of Government, that has been either effected, or attempted in most Nations, be consider'd; Let the Treasons, Plots, and Invasions, that have been made against Lawful Sovereigns be call'd over. And as all Religions are here concern'd, so I ask; Whether from such Unlawful Actions, can be taken a true Measure of the Respective Religions, or of their Principles? If it may, then I ask again, Who will Fling the First Stone, while all are guilty; and tho' not alike, yet so as not to be Innocent? And if hence cannot be taken a Just Measure, then why should it be us'd as a Measure, when it is none?

The Gun-Powder Plot in Nov. 1605. is counted an eternal blemish to Papists. But does not the Barbarous Murther of King *Charles I.* in 1648. with the Renouncing then, and by Act of their Parliament, Disinheriting for ever, as they Thought, the whole Family of the *Stuarts*, as equally affect all Protestants? They who would know how the First tell their own Story, may

among others, see *The Catholique Apology with a Reply*, &c. By a Person of Honour. The Third Edition, 1674. And *The Advocate of Christian Liberty*. 1673. And *The Roman Church Vindicated*, &c. London, 1674. From which last is taken the following Account : The Wicked Undertakings of a few of that Religion, does no more entitle the Catholick Body to that Infamy, than *Poltro's* murdering the Duke of *Guise*; or *Hubert's* burning of *London*; or *Beza's* open Rebellion against his lawful King in *France*; or *Knox's* Conspiracy against the Queen Regent, &c. Do Entail that Brand upon Protestant Religion : A Truth King *James* was so well satisfied of, that his Royal Mouth becometh our Compurgator against that unjust Imputation, when, in his Declaration against that Plot, he saith ; *That the Generality of his Catholick Subjects did abhor such a Detestable Conspiracy no less than Himself*. Let the Minister then learn that Justice of his Majesty, not to throw his Calumnies at Random, at the Innocent Body, as well as Guilty Particulars ; lest his Envious Partiality be made a President to Atheistical Spirits, to stile *Judas's* Fact, an *Apostolical Conspiracy*.

The same Author goes on : But why a *Popish Plot* ? Were not all the Engines of Policy most diligently employ'd to discover the Depth of that detestable of that detestable Attempt, *Baker*, pag. 595, and 565. And could all their Wisdom find above thirteen *Lay men*, and four *Jesuits*, (by their own Account) of all that either were Actors therein, or Privy to the same ? As you may read in *Speed*, (in King *James's* Reign) and *Baker*, p. 593. and their printed *Confessions*. Not one Nobleman, not one of all the Peers, nor any other of the Catholick Gentry, either knowing or approving of that Wicked Conspiracy ; which Perswasion is built upon this just Ground, (amongst others) viz. That those had not Tenderness enough, to leave any other undiscover'd, whose Conscience compell'd them to expose their own Confessors to their deserv'd Penalty : Besides, that *Speed*, p. 916. acknowledgeth, that the Catholick Lords were to have undergone the same Barbarous Fate with the rest : To which we may add, That *Osborn*, in his *Mem. of K. J.* p. 36. tells us, *That this Plot was the Treasurer's Device*. So he.

Now if any thing be amiss in the Form of Prayer to be used Yearly upon the *Fifth Day of November*, or in that

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for the *Thirtieth of January*, or whatever else is added to the *Book of Common Prayer*, forasmuch as these depend wholly upon the *Royal Mandate*, and not (as the *Common-Prayer* it self does) upon the *Parliament*, the Remedy may be the more easily procur'd. For which, see what Archbishop *Laud* says, in the *Speech* often before-mention'd, for his own *Vindication*, against the *Innovations* charg'd upon him: *The Ninth Innovation is, That two Places are changed in the Prayers set forth for the Fifth of November: And order'd to be Read, (they say) by Act of Parliament.* To this I say, *First*, 'Tis a Notorious Untruth, that this *Book* was *Order'd to be Read by Act of Parliament.* The *Act of Parliament* indeed, is *Printed* before it; and therein is a *Command for Prayers and Thanksgivings every Fifth of November*: But not one Word or Syllable for the *Form of Prayer.* That's left to the *Church*, therefore here's no *Innovation* against that *Act of Parliament.* And afterwards: *His Majesty, (saith he) Expressly Commanded Me to make the Alterations, and see them Printed.* Which is here noted, because I think it may be of good Use, if well consider'd,

Thus then, I reason the Case, and find the Argument, either to involve all, or else come short of all. But laying this aside, I think the plain Truth is this; That People of all Religions, when they have either fear'd Oppression, or have been solicitous to shake off any Yoke, or have had their Hopes of Liberty rais'd by Designing and Ambitious Men, have either rashly engag'd, or under the Cover of God's Cause been deluded into unwarrantable Actions, without considering how they squar'e with common Principles, or at least, finding some Reasons to dispense with them, in extraordinary Exigences.

Thus it has been with Persons of all Perswasions, whence I am inclin'd to judge, That such Violent, and Wicked Undertakings are not generally to be laid to Religion, but to Ambition, Passion, and Party; that Religion is pretended to strengthen the Cause; and if Religion has been really the occasion, that Principles are then fram'd to serve the Turn, but not to be made a Rule, or Impos'd on all that belong to that Communion; and tho' Books have been writ, to justify such Proceedings, yet still without obliging any to assent to such Principles. Whether this

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be the Case of all, I do not undertake to determine, but it seems to be that of the Church of *Rome*. For, tho' many horrid Facts have been committed by Papists, and some of them have Books to favour them, yet still that Church no where requires any to approve either such Facts, or the Principles, by which they are; but there's the same Liberty within that Church, of Dis-approving, and Dis-senting from all such Villanies, as there is for others that are without that Pale: Hence, since there may be a communicating with that Church, without joining in any Wickedness acted by them; therefore, according to our second Rule, this Question ought not to make a separate Communion.

Observations upon CHAP. XIV.

*Of Murthers, Plots, Treasons, and Massacres,
by Papists.*

‘**T**Here are three things considerable concerning this Chapter, which are peculiar to Papists. 1. A general Disposition to *Uncharitableness* upon their Belief, that none can be saved out of their *Roman Catholick Faith*, and Abhorrence of Hereticks, in which they are bred up. 2. The *Crusado's* granted by the Popes against Hereticks, produced an *Apprehension of Meritoriousness* in that Service. 3. Their *blind Obedience* in all things to the Precepts of the Pope, and the Directions and Perswasions of their Priests. These are all peculiar to *Roman Catholicks*, that is, Papists, and common among them, when there is occasion. And by these Means, and the *Inquisition*, have the Popes, and the Papacy, been the Authors of the Effusion of so much Christian Blood, as is a manifest Accomplishment of the Prediction, *Rev. 17. 6.* and a Demonstration that that Prophecie is concerning them.

‘The *Gunpowder-Treason* was first pretended to have been only a Plot of *Cecil's* Contrivance: Afterwards, when they could no longer deny it to have been a popish Plot, they

‘they endeavour’d to lay it only upon a few desperate
 ‘Persons. But, tho’ it was so craftily managed, that but
 ‘13 Lay-men, and 4 Jesuits were discover’d at first, yet
 ‘such Discoveries have been made since, as prove both
 ‘the Heads of the Party concerned in it, and the Disin-
 ‘genuity of the Author, and what a Church of *England*
 ‘Minister he is.

C H A P. XV.

Of Antichrist, and the Idolatry of Rome.

Quest. I. **W**Hether the Pope be Antichrist, and the Pa-
 pists Idolaters?

Bishop *Mountague* is plain, as to the Antichrist mention’d
 in Holy Scripture: I profess, saith he ingenuously, I am
 not of Opinion, that the *Bishop of Rome* personally, is that
Antichrist; nor yet, that the Bishops of *Rome* successively,
 are that Antichrist so spoken of. *Gag. p. 74, 75.* And so
 also to the Informers: Who concluded it, but your selves
 to be flat *Popery*, not to Believe, or Preach that the *Pope*
 is that *Antichrist*? Or to profess the contrary, that he is
not that *Antichrist*? Who can find it to be the Doctrine
 of the Church of *England*? And what Synod resolv’d it?
 Convocation assented to it? What Parliament, Law, Pro-
 clamations, or Edict, did ever command it to be profess’d,
 or have impos’d Penalty upon Repugnants or Non-con-
 sentients unto it? *Ap. p. 143.*

And as to any thing of *Idolatry*, or the common Charge
 of *Antichrist*, Mr. *Thorndike* is positive against it. They,
 says he, that separate from the Church of *Rome*, as Ido-
 laters, are thereby Schismatics before God. *Just Weights*
and Measures, Ch. 1. And again; Let not them who
 charge the Pope to be Antichrist, and the Papists Idolaters,
 lead the People by the Nose, to believe that they can
 prove their Supposition, when they cannot. *Cb. 2.*

And

And Bishop *Parker*, speaking of this Charge of Idolatry, is also very plain: So black a Crime, says he, as this, that is no less than renouncing God, is not lightly to be charg'd upon any Party of Christians, not only because of the Foulness of the Calumny, but the barbarous Consequences that may follow upon it, to invite and warrant the Rabble, when ever Opportunity favours, to destroy the *Roman Catholicks*, and their *Images*, as the *Israelites* were commanded to destroy the *Canaanites*, and their *Idols*. But before so bloody an Indictment be preferr'd against the greatest Part of *Christendom*, the Nature of the thing ought to be well understood. The Charge is too big for a *Scolding Word*. And how inconsistent soever *Idolatry* may be with Salvation, I fear so uncharitable a Calumny, (if it prove one) can be of no less damnable Consequence. It is a piece of Inhumanity, that out-does the Salvageness of the *Cannabals* themselves, and damns at once both Body and Soul. And yet, after all, we have no other ground for the bold Conceit, than the crude and rash Assertions of some popular Divines, who have no other Measures of Truth or Zeal, but Hatred to Popery; and therefore never spare for hard Words against that Church, and run up all Objections against it into nothing less than Atheism and Blasphemy, of which, *Idolatry* is the greatest Instance. *Reas. for Abrog. the Test. pag. 72, 73.*

And afterwards, more particularly Examining this Charge, as consisting of these Three Heads, 1. *The Worship of Images*; 2. *Adoration of the Host*; 3. *Invocation of Saints*; he has these Words, worthy to be considered: But as to the first, the use of Images in the Worship of God, I cannot but admire at the Confidence of these Men, to make so bold a Charge against them in general, when the Images of the Cherubim were commanded by God himself, *Exod. 25. 22.* They were the most solemn and sacred Part of the *Jewish Religion*; and therefore, tho' Images, so far from Idolatry, that God made them the Seat of his Presence, and from between them delivered his Oracles; so that something more is required to make *Idolatry*, than the use of Images. This Instance is so plain and obvious to every Reader, there being nothing more remarkable, in all the Old Testament, than the Honour done to the Cherubim, that 'tis a much greater wonder to me, that those Men who advance the Objection

on of Idolatry so groundlessly, can so slightly rid themselves of so pregnant a Proof against it. *Ib. pag. 129, 130.* And again: Till therefore it be prov'd that they worship Images of *false Gods* as the *Supreme Deities*, or or that they worship the *true God* by *Corporeal Images* and *Representations* of his Divine Nature, there is no Footing for Idolatry in Christendom. *Ib. p. 133.*

He goes on: As for the Adoration of the Host, when they can prove 'tis given to it, either as a *Symbol* of a *false God*, or the *Picture* of the *true one*, howsoever faulty it may be otherwise, it can be no Idolatry. And as for the Invocation of Saints, unless they worship them as the *Supreme God*, the Charge of *Idolatry* is an idle Word, and the Adoration it self that is given to them as Saints, is a direct *Protestation against Idolatry*, because it supposes a *Superiour Deity*, and that Supposition cuts off the very being of *Idolatry*. *Ib. p. 133.*

It will be needless to cite any other of our Writers upon this Subject, because these were Eminent Persons in our Church: And tho' this great Cry of Antichristianism and Idolatry, is so often repeated, even in the Instances above-mentioned, that I cou'd not but here take notice of it again; yet surely, what is now said by these Learned Men, with that before noted to the same purpose in this Essay, may, by the Help of our Rules, fairly contribute to a friendly Agreement also in this Point.

Observations

Observations upon CHAP. XV.

Of Antichrist, and the Idolatry of Rome.

‘ **T**HERE are many Antichrists, saith St. *John*, 1 *Joh.* 2.
 ‘ 18. and elsewhere he joins a *Deceiver* and an *Anti-*
 ‘ *christ*, that is, a special Deceiver, with relation to *Christ*.
 ‘ And such, since St. *John*’s time, have two, eminent ones,
 ‘ arisen: First *Mahomet*, under Pretence of a later Pro-
 ‘ phet; but not contradicting, or so much as opposing the
 ‘ Divinity of *Christ*, any more than the *Socinians* do. And
 ‘ of this I understand *Revel.* 13. And since the Pope, under
 ‘ Pretence of *Christ*’s Vicar, appropriating to himself
 ‘ what is common to all Bishops, and more than all; and
 ‘ arrogating what St. *Gregory* the Great look’d upon as
 ‘ certain Signs of Antichrist. And of the Pope and Papa-
 ‘ cy, and the faithful City become an Harlot, I under-
 ‘ stand *Rev.* 17. and 2 *Thes.* 2. For it is such a Mystery
 ‘ of Iniquity, as the whole World hath not the like, un-
 ‘ less the *Mahometan*. And they have manifestly and
 ‘ notoriously incurr’d that Guilt, for which the Judgment
 ‘ of Excision was denounced by St. *Paul*, the Apostle of
 ‘ the *Gentiles*, in his Epistle to the *Romans*, Ch. 11. a-
 ‘ gainst them; and have great reason to expect the just
 ‘ and terrible Execution of it, foretold *Rev.* 18. for their
 ‘ Impenitence. But of these things I have said so much in
 ‘ my Vindication of Christianity, against the Scandals of
 ‘ Popery, that I shall say no more here.

‘ What is taken to be *Idolatry*, if it be not, is, notwith-
 ‘ standing, so Scandalous, as is utterly inexcusable. But
 ‘ besides what is so Scandalous in the use of Images, there
 ‘ are two things so peculiar to the Worship of God, that is,
 ‘ the offering of *Incense* and *Vows*, that if they be guilty
 ‘ of offering of these to any other Being, besides God him-
 ‘ self, I do not see how they can be excus’d from *Idolatry*
 ‘ in that respect,

CHAP.

C H A P. XVI.

Of Ceremonies, the Crucifix, and Lights on the Altar, Incense, Sign of the Cross, and Holy Water.

Quest. I. **W**Hether there be not a Number of Unprofitable Ceremonies in the Church of *Rome*, which bring the New Law to the Resemblance of the Old, and obscure the Glory of God?

This Point may be easily compos'd, while 'tis in a Matter, in which both Sides allow a great Latitude, The Church of *Rome* allows a very great Difference of Ceremonies within its Communion, as is manifest in its several Rituals, which are different, according to the Antient and Immemorial Custom of National Churches, and even Diocesses: The Eastern Churches all differ in Ceremonies from the West, and yet no difference of Communion upon this account.

A great Latitude is likewise allow'd by our Church, as may be seen in what is prefac'd to our Common-Prayer Book, concerning Ceremonies, where having given a Reason why some Ceremonies are retain'd, and some laid by, it is thus added: In these our doings, we condemn no other Nations, nor prescribe any thing, but to our own People only: For we think it Convenient, that every Country should use such Ceremonies, as they shall think best, to the setting forth of Gods honour and glory, and to the reducing of the People to a most perfect and Godly living, without Errour or Superstition.

This then is a Point, in which both Churches seem inclin'd to yeild; and therefore, were there but a true desire of Peace, there is likely to be no Obstacle on this account.

Quest. II. What need is there for a Crucifix, and Lights upon the Altar?

Some of our Historians tell us, that *Q. Elizabeth* had her Altar, with Crucifix, Lights and other Adornments, as before used in her Chappel, 'till Reasons of State, more than

than Religion remov'd them. And we now have Altars; where may be seen in Sacred Characters, the Sacred Name, *Jehova*, surrounded with a Glory. Here are also, the Two Table of the Old Law, with *Moses* and *Aaron*, at their Sides. Yea, we have great Candles too, contented with only saving our selves the trouble and Charge of Lighting them.

Quest. III. Why is Incense now used, under the Dispensation of the New Law?

'Tis to raise Devotion, to affect Priest and People with the Mysteriousness of the Action to which it is applied, and to cause a Pious esteem of it. Besides, it signifies, that our Prayers ought to ascend as a sweet Perfume in the sight of God. *S. Dionysius* mentions it. *Eccl. Hier. C. 3.* And there seems nothing more plain, than what the Lord himself said, by the Mouth of his Prophet *Malachy*, foretelling the use hereof, in the time of the Gospel: *From the rising of the Sun, even unto the going down thereof, my Name shall be great among the Gentiles, and in every place Incense shall be offered unto my Name, and a Pure Offering.* *Mal. 1. 11.*

Quest. IV. Is not the frequent Use of signing with the Sign of the Cross, a great Matter of complaint?

In the *Alliance of Divine Offices. C. 8. Annot.* we find the Use of this Sign, at the *Healing of the Evil*, in the Reigns of King *Edward VI.* and Queen *Elizabeth.* And our Church still continuing it at *Baptism*, without condemning the more frequent Use of it, as it shews there's no Iniquity in the thing it self, so also, that the Repetition thereof, is not unlawful, but may be good and convenient, according as Circumstances, in the Judgment of our Superiors, shall determine it. I might quote Bishop *Montague*, and others, to justify the frequent Use of this Sign of the Cross. But I would here only repeat a little of which learned the Dr. *Falkner*, one of great Moderation, has said on this Subject, in his *Libertas Ecclesiastica, B. 2. C. 4. G. 2.* where he begins, with telling us, in general, that the *Sign of the Cross*, if rightly understood, would appear to be of very good and profitable Use. Then gives some Account, of the Practice of the Primitive Church, in the Use of this Sign, for a threefold End and Purpose, 1.

As

As a *Professing Sign*, whereby they testified openly their honouring Christ crucified, either before them who denied the Christian Name, or among themselves; or as our *Canon* expresseth it, they hereby made an outward Shew and Profession, even to the Astonishment of the *Jews*, that they were not ashamed to acknowledge him for their Lord and Saviour, who dyed upon the Cross.

2. This Sign was most frequently used as an *Expression of Hope and Trust in Christ crucified*, and of Confidence in him, Expectation of Blessing from him, and Supplication unto God by him.

3. The Sign of the Cross was also generally made upon the Foreheads of them who were receiv'd into the Church. The Intent of which Sign in this Use thereof, was that the Church did hereby *Solemnly testify* those Persons having relation to the *Christian Society*, to stand obliged to *maintain the Christian Profession* and Life; and so far as concerned her Authority, did hereby *dedicate or engage* them thereto, and *charge and require* those to be mindful thereof; and this was a Token to *Admonish* them, that they must not be *ashamed to confess* the Christian Faith, and to *fight* under Christ's Banner, and to serve and honour him. After which, he treats of this Sign, as used in our Church, in the Office of Baptism. And in all the Instances, shews a great deal of good Reading, for the Proof and Illustration of this Subject. St. *Austin* (as there cited) saith in *Psalms* 141. *Usque adeo de Cruce non erubescō, &c.* I am so far from being ashamed of the Cross, that I do not put the Cross of Christ in some hidden Place, but carry it on my Forehead. Cyril exhorteth, Let us not be ashamed to confess him who was Crucified; let the *σμενος* (the Sign of the Cross) be confidently made upon his Forehead with the Finger. And the Use of this Sign, was antiently very common in the Actions of Life, even in Retirement and Privacy; as is expressed by *Tertullian*, de *Cor. Mil.* c. 3. *Ad uxor.* l. 2. c. 5. Thus St. *Chrysostom*, ad *Pop. Ant. Hom.* 21. directed the Christian when he went abroad, that he might be in Safety under the Divine Protection, to disclaim the Devil, and express his adhering to Christ, with using the Sign of the Cross. When *Julian*, after his Apostasie, was affrighted and terrified, while he thought to consult with the Devil, as a Remedy against his Fears, he signed himself with the Sign of the Cross, which *Nazian-*

N
zen,

zen, *Orat. 3.* expresseth with Words, which shew his use of that Sign, to be a Declaration of *flying for Aid, and expecting help from Christ whom he persecuted.* Upon this account this Sign was antiently used in the *working Miracles*, as is expressed by *Nazianzen, Epiphanius, and other Fathers*, as a visible Testimony of Confidence in Christ. Thus he, with a great deal more, which I have here omitted, because I think that this Consideration of the Sign of the Cross, as being so useful, a short Profession of Faith, a Prayer, and Declaration of our Trust in Christ, for great Blessings, and against great Evils, is enough to allay all Heats about the Superstitious Uses thereof, and to cause such a good Understanding between all concerned herein, that there may be no Breach of Communion upon this Score.

Quest. V. Can any People of Sense, endure to hear of Holy Water, and stand still without Horror, to have it thrown on their Faces.

Having had the Concurrence of so many, in the Points above mentioned, I did not think any one would startle at a Dash of Holy Water. There is an early Mention of Holy Water, with Approbation, in *Numb. 5. 17.* This Rite, now used, was aptly figured by the Waters of Expiation, which did sanctify and cleanse the Polluted, *Numb. 19. 18.* It is encouraged by King David; *Asperges me Hyssopo, &c. Thou shalt sprinkle me with Hyssop, and I shall be clean: Thou shalt wash me, and I shall be whiter than snow.* Psalm 50. or 51. 7. And St Paul warrants it: *Every Creature of God is good, and nothing to be refused, if it be received with Thanksgiving. For it is sanctified by the Word of God and Prayer,* 1 Tim. 4. 4, 5. Where what the Apostle speaks of the Benediction of Meats, may be well applied to any thing that may be sanctified, offered and consecrated to God. St. Clement tells us that this Holy Water, is an Apostolical Constitution. He says that St. Matthew did institute the Use of it, and he relates the Manner of his blessing it. *Const. Apost. 1. 8. c. 39.* Pope Alexander I. the Sixth Pope from St. Peter, made a Decree about it, but such as supposed the Use of it before. *Aquam sale conspersam Populis benedicimus, &c. We bless for the People, Water with Salt, that all who are sprinkled therewith, may be sanctified* and

and purified, and which we command all Priests to do. So it was not then his Invention, but a Custom. And his Reasons for the Use of it, are these: *If the Ashes of an Heifer, being sprinkled with Blood, did sanctify and cleanse the People, much more Water sprinkled with Salt, and sanctified by Divine Prayers. And if the Sterility of the Waters were healed by the Prophet Elisha, with Salt sprinkled therein, by how much more, being sanctified by Divine Prayer, may it take away the Sterility of Human things, and avert the Snares of the Devil, and defend Men from phantastick Wiles, and hallow those that are defiled. And again: If we doubt not but that the Sick were healed by the Touch of our Saviour's Garments, how much more, by vertue of his Words, may the Elements, Divinely Hallowed, bring Health of Body.* St. Basil the Great, reckons it among the Apostolical Traditions. *Lib. de Sp. S. C. 27.* And so also for the Effects of it, St. Epiphanius shews, that Joseph, a Convert Jew, did dissolve Incantations by it, *Her. 30.* And St. Hierome doth testify the same of St. Hilarion. *Hier. in vit. Hilar.* Besides, St. Bernard witnesseth, that St. Malachias, therewith cured a Phranticke Man, and a Woman that had a grievous Cancer. *Bern. in vit. Malach.* This shews the Use Antient and Profitable. And it is certain that the Holy Fathers at least believed it to be good, both for Body and Soul.

In our Church, there is enough to abate our Prejudices against the Hallowing, that is, the Sanctifying of Waters, in those words of our Publick Office for Baptism: 'Almighty and Everlasting God, who by the Baptism of thy Well-beloved Son Jesus Christ in the River Jordan, didst Sanctify Water, to the mystical washing away of Sin. And in the Liturgy for Scotland, it is added: 'Sanctify this Fountain of Baptism, thou which art the Sanctifier of all things. Bishop Andrews in his *Sermons* upon the two Miracles of Joseph the Convert Jew, in Epiphanius, and Marcellus, the Bishop of Apamea, in Theodoret, produced by Card. Perron, on this Subject, does not deny them, but only says, that if they were so done, it was rather by Vertue of the Faith in Christ, than of the Water or Sign; known many times since, to have had no such Effect. Adding, That Two Miracles, without any Canon to enjoin it, will not conclude any Rule for the Practice of it, in the Church. *Strict*

p. 13. Now, since this Faith is equally an Ingredient in all such Miracles, so that our Saviour himself, could do nothing among some People, because of their Unbelief. And every Body knows, that the most powerful Antidote, has not always the same Effect: Since, if these Two Miracles be allowed, there are many more will be brought upon the same Authority, and One of these alone is sufficient: Since, whether there be a Canon, or no Canon for it, it may be a Custom and Practice in the Church, and that too, for good Purposes, to remind us of our Baptism, and to fortifie us against the Illusions of Evil Spirits: Yea, since our Bishop here, shews but little or no Dislike thereof, what does he herein, but *dispose* us to believe it of good Use? Which I am the more inclined to think he intended, because here, but a little before, p. 11. on such another Occasion, he does as feintly oppose the Cardinal, about *Mingling of Wine with Water in the Eucharist*. When as it is observed, in his own *Form* of Consecrating a Church or Chapel, that then in the Celebration of this Sacrament, when left to his own Reasoning, he used this mingling himself, why not then the Hallowed Water? The Devil indeed abhors it, because he has found the Power and Vertue of it, to his own Confusion. Which we all must own, having Declared it to the whole World, in that our National Proverb, where in reference to one that greatly hates any thing, it is usually said, *He loves it, as the Devil loves Holy Water*. So that after all, unless we would take an ill Example, 'tis hop'd, that even this Point, as the rest, according to our Rules, may be no longer a Cause of Dis-union.

OBSERVA-

Observations upon CHAP. XVI.

Of Ceremonies, the Crucifix, Lights on the Altar, Incense, Sign of the Cross, and Holy Water.

THE Multiplicity of needless Ceremonies, even in St. Augustine's time, was such, as he complain'd of it. Our Saviour instituted but few, and those Necessary. Such as are Unnecessary, if too many, are hurtful, by distracting the Mind from attending intirely to what is most Necessary; and much more, if they come to be Occasion of Offence, Scandals, Dissentions, and distracting the People into Factions and Parties. In this, the Moderation of the Church of England is very commendable. But the Superstition of such as will contend with their Superiors about what is tolerable, is greater than theirs with whom they contend; their Charity less, and their Contention justly deserving Correction: And if their Actions be well examined, 'tis likely they will be found less Scrupulous in matter of greater moment, a suspicious Sign of Hypocrisy. In all things not sinful Charity and Modesty oblige to comply with the Usages and Customs of the Churches, wherever we are; which in such things may be very different; so far at least, as to make no disturbance.

To refuse to communicate in a Church, where are a Crucifix, or Lights, or both, upon the Altar, and to neglect such a Service and such a Benefit, for such a Scruple, savours more of Ignorance and Superstition, not to say Hypocrisy, with which our Saviour chargeth such Scrupulosity, than of sound Judgment and deep Devotion.

Concerning the Use of the *SIGN OF THE CROSS* by the Primitive Christians, Dr. Cave in his *Primitive Christianity*, and his *Introduction to the Lives of the Fathers*, hath said enough to convince all sober Christians, that it cannot be censur'd or slighted with any Modesty or without much Self-concernedness and Presumption, to censure such Multitudes of Holy Christians, whereof many Sacrificed their Lives for Christ, and now either

reign with him, or are in security under the Altar.

The offering of *INCENSE*, is so peculiar a part of the Worship of the true God, that it hath been commonly used, from all Antiquity, by the Gentiles of most Nations, for that purpose, as to the true God. And in the Times of the Heathen Persecutions, it was made a Test to try the Christians, whether they would own their God, by casting in a little Incense. And God himself, not only ordered a perpetual Incense for his own Service, *Ex. 30. 8.* and was appeased by the offering of Incense, by the Direction of *Moses*, when 14700 died of the Plague, so that it was stayed thereupon. *Numb. 16. 46.* and chargeth the *Jews* with offering of Incense to other Gods, as what was peculiar to himself; but foretold by his Prophet *Malachi*, that he would reject the Offerings of the *Jews*, and his Name should be great among the Gentiles, and in every place Incense should be offered to his Name, and a Pure (Immaculate and Unbloody) Oblation, *Mal. 1. 11.* And accordingly, tho' for some time, in some places, for special reasons (as not to provoke the Heathens the more) it might not be used by Christians, yet it was anciently in Use by them, as appears by the 3d. Apostolick Canon, and soon became Catholick, so that in all the Ancient, as well as more Modern Liturgies, there is mention of it. Nor is there any sufficient reason to reject the plain Sense of the Words of God by his Prophet, in a matter of such moment, as the Rejection of the *Jews*, and Vocation of the Gentiles; but this Inconvenience in it, that it tends to teach People to elude the Scripture, and make a Nose of Wax of it, and an Occasion of Contention. If any external Solemn Acts of Worship are to be retained and performed, I know none more reasonable than this, and the Oblation of Bread and Wine, the principal Aliments of our Lives. And being so Universally used throughout the Church of Christ, it seems great Ignorance, or great Conceitedness, if not great Hypocrisy, to contend against it, and set up such a Singularity against such Authority.

It was frequent anciently for Holy Men, upon special Occasions, to bless simple Water, and give it to particular persons to drink, or wash any part of the Body, for relief of Infirmities, or to sprinkle their Houses,

when

when infested with Evil Spirits or Conjurations, &c.
 But the *Holy Water*, as now made, mix'd with Salt, and
 used in the Church of *Rome*, is not so ancient. That
 Form in the Constitutions is a Blessing of Water and of
 Oyl, not of Water and Salt, and by the Presbyter, if
 the Bishop be absent. It is said to be a Constitution
 of Pope *Alexander*; and *Baronius*, A^o 132. would per-
 suade us, that it is more ancient, and of Apostolical
 Institution; but how it can be prov'd to be more an-
 cient, than the Eighth Age, I am not yet convinced.

CHAP. XVII.

*Of the great Averseness in the Romanists, against
 the English Ministry.*

Quest. I. **W**Hether there may not, upon a fair Propo-
 sal, be a full Agreement about the Mini-
 stry of our Church.

This is a matter of very great Concern, and such Dif-
 ferences there are upon this Account, as between our
 Church and the Dissenters, so between the Romanists
 and Us, that unless there be an Accomodation here, it
 will be vain to hope for Catholick Communion.

In a late *Essay towards a Comprehension*, there is a Propo-
 sal offer'd, in behalf of the present Dissenting Ministers,
 to this Effect; That, without any new Ordination
 to Priesthood, they shall be by laying on of the Hands of
 the Bishop only, and by the Delivery of the Bible unto
 them, (I suppose upon their Knees) particularly Au-
 thoriz'd to Execute that Office in that particular Con-
 gregation, to which they are Lawfully appointed, in
 those Words of our Ordinal, *Take thou Authority to
 preach the Word, &c.*

Then follow the *Arguings* on both Sides: The Church-
 Men Plead, that the Ordination of the Dissenters is
 done in a Schism, and without any Lawful Authority,
 in Opposition to the Establish'd Order of the National
 Church; and that it is done without the Consent and

Concurrence of the Bishop, who in the *English* Church has the chief Jurisdiction in the Ecclesiastical Affairs, without whose Concurrence therefore, the Ordination received from the Hands of the Dissenters, as Null in it self, and contrary to the Establish'd Order and Government of the Church of *England*, ought to be Reiterated and Renew'd.

The Dissenters on the other hand, Plead, That supposing they were Ordain'd in a Schism, yet their Ordination is Valid and Good, being done by the Presbytery, or those who execute the Office of Presbyters, in that Way which is required by the Scriptures, viz. By Fasting, Prayer, and Imposition of Hands. That therefore, there is the same Reason for the Re-baptizing of those, who are not Baptiz'd by those of the Church of *England*, which yet they do not allow of, as there is for Re-ordaining those who are not Ordain'd by the Church-Men. They argue farther, That many of the Reform'd Churches Abroad, Ordain their Ministers by the same Church-Officers, as the Dissenters do in *England*; and that therefore, if the Ordination of the Dissenters here in *England* be Null, theirs also must be Null; and by Consequence they can have no Ordinances, and are no Churches, as having no Ministers, who are an Integral Part of the Visible Church. That therefore tho' (if the Consequence of the Action reach'd no farther than themselves) they might for Peace-sake submit to be Re-Ordain'd; yet they can never be Induc'd to do that which is in Effect, to Un-Church so great a Part of the Reformation, and which must, of Necessity, put a Weapon into the Hands of the Papists against them; for which Reasons, tho' they would do what lies in them for the Promoting the Peace and Welfare of our *English* Israel, they cannot submit to be Re-Ordain'd.

But then withal, it is to be consider'd, that there are also as great Debates between Us and the *Romanists*, upon this Point. For tho' I cannot willingly believe but that our Orders are good: Because in the 36th. Article of Religion, our Church does tell us, that the Ordinal, or Book of Consecration and Ordering, set forth in the time of *K. Edward VI.* And at the same time Confirmed by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering; without

without any thing of it self Superstitious and Ungodly. And therefore, they Decree all such as are Consecrated or Ordered according to the same Rites, to be Rightly, Orderly, and Lawfully Consecrated and Ordered. And there was a Dispensation in behalf of K. *Edward's* Clergy, Granted by Card. *Pool*, and Confirm'd by the Pope, in the Reign of Q. *Mary*. And under Q. *Elizabeth*, there was, besides Patents, an Act of Parliament, 8 *Eliz.* to put an end to the Disputes about her Clergy. And the Ordinal was made better under K. *Charles II.* And we have Necessity to Plead for Us. And our Orders have, with great shew of Reason, been Vindicated by Mr. *Mason*, Arch-bishop *Bramhall*, Bishop *Fern*, Bishop *Burnet*, Dr. *Saywell*, Dr. *Fuller*, Mr *Brown*, and others, in great numbers. Yea, our Orders, have been sometimes own'd, even by some of the *Roman* Communion. Yet, on the other part, it is likewise urg'd with great Earnestness, That in the first Parliament of Q. *Mary*, all Consecrations which had been made, according to the Ordinal of *Edward the Sixth*, were declared to be *Null* and *Void*. Which is taken notice of by Dr. *Heylin*, in his *Hist. of the Reformation*. And soon after, the Bishops procur'd from the Queen an *Injunction* to all the Ordinaries in the Realm, to Execute certain Articles, wherein it was declar'd, that such Persons as had been Promoted to any Orders, after the new sort and fashion of Orders, were not Ordain'd in *very Deed*. Which Mr. *Fox*. mentions in his *Act. and Mon. Par. 2.* and thereupon in the *Index* makes this Note: *Ministers revolting to Popery, must with their New Religion have New Orders.* And it is further said, that whatever the Dispensation was, it was the Papal Power, and we are to thank the Pope and Cardinal for it; that it supposes a great defect in the Clergy, but extended only to such, as had been Ordained after the Antient and Catholick Manner, in that time of Schism, as appears even by the Degradations of *Ridley* and *Hooper*, only from their Priesthood, and not from Episcopacy, because not allow'd to be Bishops: and in that, as for Mr. *Bradford*, made Priest by the new Form, they did not degrade him at all, but treated him as a mere Laick; the Orders conferr'd by the new Ordinal, being then rejected as not good. And they were made worse under Queen *Elizabeth*, if the Story of the
Nag's-

Nag's Head, or what the Reverend Mr. St. has wrote about the Consecrators then, be true. Farther demonstrated by Bishop Bonner's Plea; so that there was no help, but by the Act of Parliament, 8 Eliz. which yet as the Patents, is thought to make the Case worse, and worse still, if the Report also of the Non-Baptism of the late Archbishop of Cant. or if his Latitudinarian Principle may pass. Besides that they say, the Emendation of the Ordinal came too late. And they will not allow of any Necessity to be pleaded for us. And it is Matter of Fact, that our Orders are not allow'd by the Church of Rome, but tho' they hold Re-ordination to be a Sacrilege, they own not our Ministers that go over to them, to be Priests, till they be Ordained by them, as if never Ordained before. And there are several Books they have written too against our Orders; such are, *Protestants demonstrations against Protestant Ministers*. And, *The Treatise with Reflexions upon the Nullitie of the English Protestants Church and Clergy*. And, *The Nullitie of the Prelatike Clergy, and Church of England*. Both the *Erastus's*. *The Relation of the English Reformation*, and several others, before and since them, too many to be here set down. And as for those few of that Communion, that have at any time spoke favourably of our Orders, we are told that their Charity was mistaken therein, and they were under the Displeasure of their Church, or shrewdly suspected.

It is here also to be noted, that Mr. St. abovementioned, who is Eminent for his Zeal in Religion, has, notwithstanding his Orders, thought fit to insist upon an Extraordinary Call to the Ministry; Tho' indeed, I do not hear of any Miracle he has yet done, to ascertain it; And an uncertain Call, as an uncertain Clergy, and an uncertain Church, can give no comfortable Assurance to us.

This certainly is to be well consider'd, the more, because the famous Mr. Dodwell, whom we ought to honour for his Learning, is very positive, that where they want Episcopal Ordination, they have no Ministry, no Sacrament, no Church, are out of the Covenant of Grace, and hope of Salvation.

What then is to be done here on our Side? What to make us all easie in this Point? Methinks by our own Rules

Rules, there may be some Expedient, and a good Accommodation, if we would take Care, not to let Ignorance, Prejudice and Passion blind us, or hinder any good Design: not to be tied up to any Faction, but to embrace Truth wherever we meet it. Unity among Protestants only, if it were possible to be had, would not serve the Ends of our Holy Religion. We should all of us endeavour a more Catholick Union, that there may be an Universal Peace, over the whole Christian World. It is therefore here, with the greatest submission to Superiors, and others, most humbly asked, why upon our Agreement in the other Instances, there may not, without lessening the Honour of our Church, or making any unbecoming Condescensions, be a Modest, Christian Address to his Holiness, who is generally look'd upon as the Common Father of Christendom: Whom K. *James I.* own'd Patriarch of the West, and his Church our Mother Church, whom our Writers, Bishops and others, often mention, as they do Card. *Pool* too, with Respects at least on this occasion, for the Kindness we think done us, by the Dispensation that was granted to K. *Edward's* Clergy, from whence the Succession of our present Ministry is derived: to consider now our Plea, and to allow if it may be done, our present Orders, or to Ordain us only conditionally; as it is usual to Baptize conditionally in the Case of a doubtful or much suspected Baptism. By this all Interests may be serv'd, our Bishops and the whole Clergy may be secured of their Places, Profits and Honours, and may also, without Scruple, Exercise all their Ministerial Functions. And then the Laity too may be all at ease: They may safely disburthen themselves, trust their Souls with their Spiritual Guides, and receive their Benedictions with comfort.

OBSERVE

Observations upon CHAP. XVII.

Of the great Averseness of the Romanists against the English Ministry.

‘**T**Hat this whole Work was designed for the Service of the Church of *Rome*, and to the Disservice and Prejudice of the Church of *England*, tho’ pretended to have been written by a Minister of it, and for that purpose written with much *Craft* and *Artifice*, appears plainly by the *Method* and *Management* of it, as I noted before. Nothing could more affect the Reader with prejudice against the Church of *England*, than what he represents as pathetically as might be, as a great Blemish and Fault, beforehand to prepare him for the Reception of the Golden Cup of Abominations; which he afterwards dresseth up with all the Artifice he could, in all his more than 60 points of Controversy, according to his reckoning, to make it as grateful as possible, and all Exceptions and Objections, unreasonable, unnecessary, or so inconsiderable, as might easily be accommodated by some proper Expedients. And this I reckon, according to his Design, to be two parts of his Work; and this, which I come to now in this Chapter, the last and principal; and tho’ brought in here as one of his Points, yet purposely reserv’d for this place; when he had at first represented the Church of *England*, as in a Lamentable Case, in Communion with no part of the Christian World, and then the Church of *Rome*, with those in Communion with it, not only as the Catholick Church, which we all profess to believe, but as very much Excusable in all the Points of Controversy; which is in effect, to lay all the Blame of the Separation and Schism upon those who have reformed as they could. And at last to strike all home, he here in effect, as far as he can, wholly unchurcheth the Church of *England*, cunningly endeavouring to raise an Opinion or strong Suspicion of the Nullity of the Clergy and Church of *England*.

‘But, as by what I have said before, that Lamentable Case, in respect of true Catholick Communion, may be understood to be the Case not only of the Church of *England*,
land,

land, but of all the Western Churches, and of a greater part of the Whole Church of Christ; So that there is now no such thing as a true and compleat Catholick Communion in the World; and that all this Unhappiness hath proceeded from the Avarice, Ambition, and wicked Policies of the Papacy; So I shall now show, that there is hardly any true regular *Succession of Bishops*, by whom that Catholick Communion should have been maintain'd, and the Discipline exercised, now to be found in the Western Churches; but none, where it is more questionable, and manifestly faulty, than in the Church of *Rome*: And therefore that it is not only a *vain Self-Conceit*, for any one to think to mend his Case by forsaking the Communion of the Church of *England*, for that of the *Roman*, upon their Terms; but a *Sinful Striving against the Providence and Judgment of God* upon that Church, and *Deserting* that Service of bearing a Testimony to the Truths of God against their Corruptions, to which he is obliged by being a Member of a Church, which God hath raised and preserv'd for that purpose: For tho' there be Faults and Defects in this Church, yet there are many very sincere and devout, both Priests and People, and much better than any I have yet met with of the *Roman* Communion; among whom I expected much more than I have found.

This is a point, wherein the *Author* to my knowledge, hath imploy'd no little pains; and therefore we may expect here the Quintessence of whatever his own *Subtily* cou'd invent, or his *Diligence* extract out of all Authors; for he has read all he could meet with on that Subject, and some, I believe, who have answer'd what he hath notwithstanding objected. He craftily begins with the Disputes between the Church of *England* and the Dissenters; whence People may be apt to conceive, that the Case is the same between the Church of *Rome* and the Church of *England*, who are Dissenters from it. Then he comes to consider the great Debates between *Us* (as he speaks) and the *Romanists*: And first, as a Minister of the Church of *England*, pretends he cannot willingly believe but that our Orders are good; but falsely and deceitfully: For the Reasons he alledgeth do only expose it, by setting it upon a mere Humane or Politick Foundation. And when he hath so craftily under-

undermin'd it, he personates what he is in truth, a *Roman Catholick*; and briefly, but closely, sums up the Substance and Strength of all that they can object or answer against it. And at last, when he has represented it in as ill a Condition, as possibly he could, he recommends as the only Expedient, a Modest Christian Address to his Holiness, the Common Father of Christendom. The Vanity of which I have already noted; and the Disingenuity and Dishonesty of the rest, I shall here demonstrate.

I know very well, that he is no stranger to *Morinus*, who gives a relation of a certain Congregation at Rome, who were in great Consultation about the Greek Ordinations, and were ready to have determin'd them invalid, upon the Principles of the Schoolmen; for among all their Learned men, they had none who understood any better. And it was upon the very same Principles, upon which they made the great Noise and Stir against the Ordinal of *Edw. VI.* But *Morinus*, who had employ'd himself in better Studies, being introduc'd by one of the Cardinals, discover'd and convinc'd, them, that if they censur'd the Greek Ordinations, they would condemn their own: for they were originally the same, and the Difference now was nothing but Alterations, made of later Ages in the *Latine*, and *New Notions* of the Scholemen. And upon that, they laid the Consultation aside, and proceeded no farther in it.

This, and the whole book of *Morinus*, is such a Confutation of their Principal Objections against the *English* Ordinal, that I cannot but admire; that a Man of his Parts and Learning, should be so infatuated by the Energy of the Spirit of the Papacy, as to endeavour to impose upon unlearn'd People with such stuff as he doth. Indeed I have heard the same alleadg'd with great Confidence and Earnestness by some of their Priests; but they were Men, who knew no better; as most of them talk like Parrots, of things they understand not, as they have been taught, and affirm most monstrous Falsehoods for certain Truth, because they know no better. But this Author has no such Excuse; but wherein he design'd craftily to have expos'd the Church of *England*, he has at once expos'd both his own Cause and his Credit, and the Spirit of the *Roman* Faction.

But

‘ But to make all as short as may be concerning this great Point, ’tis to be noted, that there are *two things* principally to be considered in an *Apostolick Succession* of the Ministers of Christs Kingdom : 1. The Election, and 2. the Constitution, Ordination or Consecration. The Election is the Ground of the Ordination or Consecration, as the Agreement of the Parties is the Ground of a Marriage. And by the *Rule and Usage* of the Catholick Church, according to Apostolick Tradition, and from Apostolick Institution, it ought to be by the *Unanimous Agreement* and Postulation of the Church, which is Vacant. And this was observ’d and continued, till interrupted, first by Princes, then by Popes, and and at last, by tricking Agreement between them, for their mutual Usurpation upon the Rights of Christs Church and People.

‘ This Unanimous Agreement alone was reputed an *Evidence of the Election of the Holy Ghost*, if no special Evidence of that did intervene, as in some Cases might be observ’d, which did not disturb, but rather promote that mutual Agreement. And according to this is the Common Form continued in the Greek Church to this day ; in these words, *The Divine Grace, which always cures what are infirm, and compleats what are Defective, promotes this Deacon N. beloved of God, to be Presbyter ; or this Reverend Priest N. to be Bishop*. This is pronounced aloud, that all may hear ; and then they pray, that the Grace of the Holy Ghost may come down upon him ; attributing all to the Election of the Holy Spirit ; and judging of that by the Unanimity of Church and People. So that the Interruption of this Order by Christian Princes first, and afterwards by Popes, was much more than an unjust Intrusion, Invasion, or Usurpation of Civil Rights, even a Sacrilegious Violation of a Divine Order, and a Sin against the Holy Ghost.

‘ This is a matter so well known, that I need not alledge Proofs for it : And besides it is sufficiently done by the Learned *Archbishop of Spalato* ; and had been somewhat better, had nothing been inserted by some Power, to which he was subject. For there was, I doubt, some Tricks play’d in what was printed, as well as concerning the two books, which were suppressed. But Time often brings such things to light, to the

the Infamy of the Authors in after ages, of which we have seen a notable example not many years since.

But as to the *Interruptions* of this Order, they were by such Persons, and in such Manner, that the *matter of fact*, if well considered, serves more for farther Evidence of the Right, than can be any Prejudice to it. For it was begun, as I take it, by *Arian Hereticks*, such as *Constantius*, *Odoacer* and *Athelarius*: And what was done, was either by mere *Acts of Force and Power*; or by *gradual Encroachments*, assuming only a Power of *Confirmation*; and that only of the Bishops of the *Imperial Cities*, of *Rome* and *Constantinople*; or sending *Recommendations*, or *Secret Nominations*; but still permitting, tho' thereby influencing, and so corrupting the Elections, which was intruding into the very Work of the Holy Spirit. And lastly, after *Investitures* were introduced, and they began to claim a Right, tho' that was only a civil Right, in respect of the *Temporalities* and *Tenures* and *Reservations* upon their Grants of *Mannors* and *Lands* to the Church (not much unlike the *Reserves* of *Ananias* and *Sapphira*, but much more mischievous, in Seducing the Servants of Christ to become the Servants of Men, and of the Spirit of the World, by which they were acted;) they proceeded by Degrees to direct *Usurpations*.

But all this was opposed by *Decrees*, and *Canons* of *Councils*, as contrary to the *Tradition* and *Rule* aforesaid; and to Reason too, that a Bishop should be imposed upon any People without their own free Choice or Consent. And the Right was not only asserted by *Constantine*, but restor'd by divers Emperors afterwards, out of a Sense of Duty, when it had been usurp'd or interrupted. And it has been continued in divers places, till of very late, tho' there did often happen Disorders at such Elections.

Nor have any more constantly and strenuously asserted and maintain'd this Right and Rule in other Churches than the Bishops of *Rome*, till *Alexander 3. an. 1174.* made the first breach: But he confessed and excused the Fault, and prohibited the like for the future. But his Successors soon after, regarding neither his Prohibition, nor the Rule and Tradition of the Apostles themselves, began such Disturbance by *Usurpation of Ordinations* of

of Bishops of other Provinces, and by Provisions, Com-
mendams, and other Inventions to gratifie their Abo-
minable Avarice and Ambition. as at last with their
Tricking with Princes destroy'd the very Foundation of
Apostolical Succession in most other Churches in the
West, when in their own it had been confounded and
destroy'd long before.

Their Succession hath been disturb'd and interrupted, first
by Schisms, more, I think, than any other in the
World: and at last by one, for about fifty Years after
the See had been remov'd from Rome to Avinion for 70
Years before, wherein there were for some time no less
than 3 Popes together. They are reckoned to have been
no less than 27. And in none of these was there any
true Evidence of any Election by the Spirit of God;
but rather the contrary, and that very notorious in ma-
ny of them.

Secondly, it was interrpted by Emperors, and such as
were in Power, till a Succession was produc'd of about
50 Popes, reckoned by their own Writers as Monsters,
and rather Apostatick than Apostolick, in the space of
about 150 years, from John 8. to Leo 9. and none of
these duly Elected; but Jo. 10, as Baronius notes, ob-
truded by a Powerful Strumpet to enjoy his Company,
anno 908. He had before, anno 897. noted these Times,
as most sad and Lamentable for the Church of Rome.

And lastly, this Apostolick Rule and Tradition was
without any Scruple disregarded even by the Popes
themselves, who, as suited best to their own minds, either
gave it up to the Emperors, or recall'd it to the People
and Clergy; and at last cast them all off, and an. 1181.
brought it to a few Cardinals. And since that was done,
which alone has made all Irregular, there has, besides
as monstrous Popes as before, such wicked Practices
been used, some Notorious, and some Secret, by Sy-
mony, Poison, &c. for getting the Popedom, as is almost
incredible. So that the Apostolick Rule of Succession
hath been no where so disregarded, profan'd and viola-
ted, as by the Popes themselves in their own Succession,
in the very Root and Foundation of it.

As to the Consecration, as Solemn Prayer for the Di-
rection of the Holy Ghost, with Fasting, did, or was
to precede the Election; so after the publick Declarati-

‘on of the Election, the *Consecration* was performed, with
 ‘Imposition of Hands, and Prayer for the Assistance of
 ‘the Holy Ghost, to the Person consecrated, in the per-
 ‘formance of the Service for which he was Elected,
 ‘without any mention of Absolving, or Sacrificing, or
 ‘any such Ceremony, as touching the Vessels, &c. as were
 ‘afterward introduc’d into the Church of *Rome*, and o-
 ‘thers in Communion with it, and have been misera-
 ‘bly mistaken by them and the Scholemen for the *Es-*
 ‘sentials of *Consecration*; a notable Instance of their *Infal-*
 ‘libility, and of their Special Care of the Preservation of
 ‘the Integrity of *Apostolical Tradition*. and of the Autho-
 ‘rity of their *Living Voice of the Church*.

‘And while they are so mistaken in the Essentials of
 ‘Consecration, if we take in but one other of their Scho-
 ‘lastick Conceits, concerning the *Intention* of the Con-
 ‘secrators, (especially of a Succession of Monsters for
 ‘150 years together, and others as very Monsters since)
 ‘into the Consideration, their Consecration may be as
 ‘doubtful, as their Election is certainly Irregular and
 ‘out of the Rule. And this being undeniably so, the
 ‘Church of *Rome* is long since deceas’d; and what is preten-
 ‘ded to be The, and the Only, Catholick Church, is a
 ‘mere Impostor, the Faithful City become an Harlot. And
 ‘they, who have endeavour’d to Unchurch all the
 ‘World but themselves, in the Opinion of Men, have
 ‘been instigated by the Powers of Hell, and so deceived
 ‘thereby in their Policies, that they have really Un-
 ‘churched themselves, even according to their own
 ‘Principles, when they little thought on’t.

‘This is substantial Truth, tho’ I cite no Authors,
 ‘because I think it needless, and find little of any Mo-
 ‘ment objected against it, by such as could have said as
 ‘much as most, and would have said more if they could.
 ‘And by this we may see, that it is not only the Church
 ‘of *England*, but the Church of *Rome*, and all or most o-
 ‘thers in this part of the World, that are in a dubious
 ‘State and Condition, in another great and fundamen-
 ‘tal matter, as to any true Apostolical Authority; and
 ‘that principally thro’ the Faults of these Common Fa-
 ‘thers of Christendom: And what a Wise Expedient
 ‘is in this Essay propos’d to us.

‘What

What I had written was to discover Faults, that a proper Remedy might be provided, and for the Service of my Countrey, and in a Case of Necessity, when other Means could not prevail: But what this Author writes is to cover the Faults of Adversaries, and to decoy our People into their Toiles, to the Disservice of his Country, and the Service of a wicked foreign Faction and Imposture, in fact and effect, thro' his great Mistake, tho' I cannot think so ill of him, as that he had any such ill Intention.

Yet since he hath made no scruple to alleadge what I have written of my own *Extraordinary Call*, to serve his turn, I must take leave to say, he hath done it so disingenuously and dishonestly, against his own Knowledge and Conscience, that it is a Disparagement to all the rest of his Quotations. For he has all my Writings of those matters, and knows very well, That I have again and again answer'd that Objection; and particularly in my *Letter to a Missioner*, which none of them all would ever be pleased to Answer; and That the *Extraordinary Call* which I mentioned, was not to execute the Priest's Office without any Ordinary Call, but by it, and as it is convey'd in the present Church of *England*; and as is required in some sort to be answer'd by all, who receive Priests Orders, but few can upon such grounds: In short, nothing but Special Evidences of that Divine Call, upon which the whole Catholick Church hath grounded their Ordinary Proceedings to Ordination; such as St. Cyprian calls *Divinum Suffragium*.

I confess I had some *Scruples*; but I had on the other side such Motives to the Service, that I did not dare to refuse it: Nor indeed had I any Satisfaction in my own Mind, till I resolv'd upon it; and then all was presently well and clear. And upon farther Consideration afterward of the *Divine Providential Government of the World*, That the great Sovereign may dispense with his own Laws and Ordinances when and as he pleaseth; That when he is pleased to execute his Judgments, we Mortals ought to be careful, that we do not strive against the Stream of his Providence, and be found to fight against Him: That when he was pleas'd to subject his own People, the *Jews*, to the *Romans*, who set up whom they pleas'd for *High Priests*, neither our

Saviour, nor any of his Apostles ever question'd their Authority, tho' they came not in according to the Law, this satisfied me, to proceed as well as I could. Nor did I ever think it fit to refuse the Communion of the Church of England, and embrace that of Rome upon their Terms; but what I did, I thought necessary to make my own Cause Good, and Unexceptionable; and I hope that it was under a Divine Conduct that I did it. And all who please, may have the Benefit of it, if they endeavour to shew themselves Christians indeed.

CHAP. XVIII.

The Conclusion.

I Should Remind those concern'd herein, that not only the Word *Mass*, as observ'd before, but *Priests* and *Altars*, with their usual *Vestures* and *Ornaments*, *Sacrifice*, *Paten* and *Corporas*, *Chalice* with *Wine* and *Water*, *Communion* in one *Kind* in Case of Necessity, *Bread* made in the form of a *Wafer*, and after the Consecration taken at the Priest's hands, by the People, in their *Mouths*, *Reservation* of the Sacrament, *Triple Mersions*, *Chrysoms*, and *Oils*, *Commemoration* of the Glorious and most Blessed Virgin *Mary*, *Holy Patriarchs*, *Prophets*, *Apostles*, and *Martyrs*, *Invocation* of *Angels*, so far as to beseech God to Command our *Prayers* and *Supplications*, by their *Ministry*, to be brought up into his *Holy Tabernacle*, before the Sight of his *Divine Majesty*, *Prayers for the Dead*, *Extream Unction*, *Crossings*, and other things now in Dispute, were retain'd in the first *Liturgy* of K. Edward VI. A *Liturgy*, which the Statute that Enacted it, 2. and 3. Ed. 6. c. 1. Says, was made by the *Archbishop* of Cant. and certain of the most Learned and Discreet *Bishops*, and other Learned Men of this Realm, having as well Eye and Respect to the most Sincere, and Pure Christian Religion taught in the Scripture, as to the Primitive Church. And which the same Statute says also, was by the Aid of the Holy Ghost, with one Agreement, Concluded, set forth, and delivered to His Majesty, to his great Comfort and Quietness of Mind. A
Litur-

Liturgy, which this K. Edward himself recommended in his *Message*, written the Eighth of July, in the third Year of his Reign, to the Rebels of Cornwall and Devonshire, then Disgusted at it, in these Words: For the *Mass*, (so it is here call'd, as in the *Book* it self, and also in the *Statute* that Inforc'd it, and in the King's *Injunctions*) We assure you, no small Study and Travel hath been spent by all the Learned Clergy therein, and to avoid all Contention thereof, it is brought even to the very Use as Christ left it, as the Apostles used it, as Holy Fathers delivered it: Indeed alter'd from that which the Popes of Rome for their Lucre brought to it. A Liturgy, which the *Statute*, 3. and 4. Ed. 6. c. 10. Represents as a Godly Order, agreeable to the Order of the Primitive Church, therein being nothing to be Read, but the very Pure Word of God, or what is evidently Grounded upon the same. And which, even the *Statute*, that made it give way to another, 5 and 6. Edw. 6. c. 1. could not forbear saying, that it was, a very Godly Order, agreeable to the Word of God, and the Primitive Church, very comfortable to all good People, desiring to live in Christian Conversation, and most Profitable to the Estate of this Realm. Soon after also, saying, That the Doubts risen in the Use and Exercise of it, were rather by the Curiosity of the Ministers and Mistakers, than any Worldly Cause. A Liturgy, the more Esteem'd, because some of its Compilers, before admir'd for their Learning and Discretion, have had the Honour too, to be reckon'd among our Martyrs. A Liturgy, which Archbishop Bancroft, of Cant. speaking thereof in his Sermon Preach'd at S. Paul's Cross, 1588. affirm'd to have been Publish'd first, with such Approbation, as that it was accounted the Work of God. A Liturgy which many have Wish'd to be Restored; but none more passionately, than Mr. St; who in Favour thereof, has Exposed the Other, for a Deform'd, Disorder'd, Cranmerian Changeling; and not spar'd to charge our Church, with Sacrilege, Heresie and Schism. God forbid we should give any Occasion for this! But hence we may take hope, that upon Reflection hereon, since this Liturgy is so greatly desir'd; it is clear'd from what the Popes of Rome had for Lucre brought to it; has been declar'd the Work of God, concluded by the Aid of the Holy Ghost, &c. The several Instances above noted therein, and indeed, all the Points more largely discours'd on in this Essay, may at length.

length be fairly agreed on. And which seems now, the sooner to be Expected, because a great Prelate, in his late Printed Speech, has already thought fit, in some Measure, to Prepare the World for it, by telling it so publicly, that there is a Proposal made by One who calls himself a *High Churchman*, That a Treaty may be set on Foot between our Convocation, and the Assembly of the Clergy of *France*, and that we should abate the Regal Supremacy, and they the Papal, then fancying all other matters would be easily adjusted.

The Learned Proposer can Answer for himself. What I desire Leave to say, is this; That having gone thro' the Principal Points of Controversie, that have kept open the Breach between the Two Churches, ever since the First Division, and compar'd em with our Rules of Peace, which all Churches seem under a Necessity of Approving; I cannot find, but the far greater part of them ought to be laid aside: And as for the rest, they are so few, that as I cannot but think it an Unhappiness, that Churches should be Divided upon this Account; so I cannot but hope, if some Learned, and Zealous Lovers of Peace, were Commissioned on both Sides, by those in Power, to Enquire into this Matter, they might find Means to Compound our Differences therein, and take away the great Scandal of Christendom, occasion'd by our Divisions.

But however, while I have made use of these Rules, offer'd to our Dissenters; I don't pretend, that the Case of our Church, in respect to the Church of *Rome*, is the same with that of our Dissenters, in respect of the Church of *England*; but I only plead so far, that since these are Rules proper for Extinguishing those Unnatural Heats and Animosities, which have long been the Reproach of Christians, they may so far be made Use of here, as they may contribute to this End: Hoping that Charity will accept of them, in order to lessen our Disputes, without making Comparison, whether they press in all Cases alike.

One Case is too plain, that there are great Schisms amongst Christians, to the Scandal of their Profession, and to the Injury of all Religion; and that wherever the Fault be, 'tis not only that Part suffers, but likewise all the rest; since the Mischiefs, and Scandals of Schisms,

spread

spread far beyond the Guilt. Hence, I think it ought to be a common Concern, to see if there be any Expedients of Peace, and to try, how far they will go, not only for healing the Breach on one Side, but on all; That so greater may be the Glory of Peace.

This is what I have attempted, and it being only by way of an Essay, I hope Mistakes in it will be the more pardonable; since I assert nothing, but only offer what I have done, as a Proposal to those, whose Leisure and Charity will Encourage them to make a more strict Scrutiny in these Particulars. Into the hands of those, I recommend these few Sheets; making it my earnest Request to them, to promote this Design, as far as it is found Serviceable to Peace and Truth; and Charitably to inform me of my Mistake, if, by over-sight in such Variety of Matter, I have said any thing that may do Service to Error.

For, I declare (if I know my own Heart) there is not any one Error in the World, which I desire should be Benefitted by my Writing. I desire Peace, 'tis true, and the Communion of our Church to be extended, but not at the Price of Error. Tho' I cannot but fear, some will take Offence at what I have done, and Arraign me of this very thing, even of making way for Error, because I seem to speak in Favour of Popery, and lessen the Horror of its Errors. But I hope these will give the Cause a Rehearsing, or Examine it again, before they pronounce so severely upon me.

If they will do thus, I hope, they'll find, that my Business all along, is to Examine, what are the Errors of Popery, and which are the Points, in which we cannot Join. I have consider'd all its Idolatry, Superstition, Cruelties, Barbarities, Massacres, &c. And I do declare from my Heart, that these are most Hateful both to God and Man, and that there's no joyning with these, but by Renouncing both Christianity and Reason. Who can desire more?

Well, but I have gone farther, and Asserted, that the Church of *Rome* does not require any to Assent to these Abominations, and thus have lessened the Deformity of Popery. 'Tis true, I have Examined what are the Terms upon which the Church of *Rome* offers Communion; I have considered what it Demands, what it Imposes, what

are the Articles to which it exacts a Submission. But then, I desire it may be Consider'd, this was the very thing I undertook; for my Business was to see, if there was a Possibility of enlarging the Communion of our Church. This could not be done, but by enquiring, What was the Communion of that most considerable Division from us, which makes up the Church of *Rome*, and seeing what she imposes on her Members. This Enquiry then I made, and accordingly I have made a Report of what I found; setting down those Particulars to which she demands Assent: And where she demands none, I have likewise declar'd it according to Truth. This then was necessary, since no Peace can be made, but by examining the Terms propos'd by those with whom we are at Difference.

Here then it was, that carried by the desire of an Universal Peace, and of that Catholick Communion, which was the Glory of the Primitive Church of Christ: I enquir'd of the Church of *Rome*, what were the Conditions of Peace with her.

I enquir'd, whether she demands an Assent to, or an approbation of those many Plots, Treasons, Murthers, Cruelties, Barbarities, &c. that have been carried on by Papists, to the Effusion of so much Christian Blood? And I found that she demands no such Assent, or Approbation; but that those that are in her Communion, may as freely and heartily detest them, as in any other Communion whatever. Now this owns the Facts to be of Papists, and to be Unchristian; but it owns too, that 'tis no part of their Religion to approve them. And if this be true, Why should it not be own'd? For my part, I confess, 'tis a comfort to me to find it so; since there is so much of Difference remov'd out of the way, and so much more Hopes of Peace. Those that are charm'd with the Deformity of Schism amongst Christians, may shew a Zeal in widening the Breach: But to me, I own, it looks so Scandalous, that I am glad to find it lessened.

I enquir'd, Whether she demands an Assent to the Deposing and King-killing Doctrine? And I found no such thing requir'd; but that whatever has been writ, or done by any of that Church, yet that her Communion is open to such as oppose all such Principles: And that any one may as heartily disown them in that Church, as

out

out of it. I was glad to find this too, since in this, there is so much Occasion of Schism taken out of the way: And there may be Communion with that Church, without approving such Doctrines.

I enquir'd, Whether she demands an Assent to those many Abuses, Corruptions, Superstitions, which had crept in, to the Scandal of Believers, and gave an Occasion to the First Thoughts of a Reformation? And I found a great part of these confessed by her, to be Abuses; that she is so far from demanding an Assent, that she joyns with the Reformation in condemning them, and in the Council of *Trent*, gives Order for their Amendment. I was glad to find this too, since this is so far a Preparation for Peace, whilst the Communion with that Church, requires the Condemnation of the great Part of those Corruptions, which the Reformation condemns.

I enquir'd, Whether she demands an Assent to the various Opinions of School-Men, to the loose Opinions of the Casuists, to the Vices, Ambition, and Covetousness of the Church-Men, or of the *Roman* Court? And I found that no Assent was requir'd to any of these; but that within her Communion, there was the same Liberty of dissenting from all these, as without her Pale. I was glad to find this too, because here are so many Stumbling-Blocks remov'd out of the way; and none of these things are a Hindrance to Communion.

I enquir'd, Whether in the Church of *Rome*, there was not Pardon of Sins for Money; Pardon for unfaken Sins; whether Ignorance was not encourag'd, and a Liberty of breaking all Oaths? And I found, notwithstanding many Abuses, That in the Church of *Rome* is taught the same, as to all these Points, which we teach in the Church of *England*: And that communicating with the Church of *Rome*, does not oblige us to quit any thing of what we now believe, and hold as to these Particulars.

I enquir'd, Whether Communion with the Church of *Rome*, oblig'd any to forsake God, or Christ Jesus, or his Gospel, or the Commandments? And I found the same Creed, the same Commandments, and the same Gospel profess'd, and taught in the Church of *Rome*, as with us. That in the Church of *Rome* they are taught to love God
above

above all things, to seek him before all things, to put their whole Trust in God, to believe in Christ their only Redeemer and Mediator ; thro' whose Merits all things are to be obtain'd of God, and without whom nothing can be obtain'd. That notwithstanding all former Prohibitions, the Word of God is freely read by the People in her Communion ; and that by communicating with her, there's no Necessity of changing any thing of what we now believe and practice, as to these Particulars.

I enquir'd, Whether National Churches in Communion with *Rome*, must be stript of all the Ancient Liberties and Privileges belonging to them ; and whether Princes in the same Communion, must of Consequence surrender themselves to the beck of the Pope, to be trampled on according to his pleasure ? And I found, that in the *Roman* Communion, both National Churches, and States may take the same Liberty of Maintaining their Authority, Privileges, and Immunities, and stand as resolutely against all Papal Usurpations, as if they own'd no Prerogative of Power in that See.

I enquir'd at length into those Points, in which the Two Churches differ ; and having strictly Examin'd, what the Church of *Rome* teaches in these Particulars, and having seperated her Doctrine from all School-Opinions, and Practical Abuses, I found the Difference in some Points, to be little more, than in *Terms*, and that by Eminent and Leading Men in our own Church, is approved and taught the very same, in Substance, at least, which is taught by the Church of *Rome*.

This I own was a Satisfaction to me, for the Sentiments of such great Men, I hop'd, might be a means of Compounding these Points, and taking away the Scandal of Division, that is between us. Not that I go so far, as to impose the Particular Sentiments of such our Prelates, or Doctors upon our Church, as if it were her general and approv'd Doctrine ; for I know it is not, But my hopes were thus rais'd, That there might be some Favourable Opinion of such Doctrines, since they were maintain'd and taught as Primitive Truths, by Pastors and Prelates of our own Church, being Men of such a Character, that their Piety and Learning, and their particular Industry in enquiring into the Primitive Church, Challenge a Veneration from all ; or at least, that seeing
such

such Doctrines asserted by Prelates of our own Church, we might consider, Whether it be reasonable to sepearate from a Church, for holding and teaching such Doctrines, which at the same time, are publickly taught by our own Pastors, and tolerated in them without Censure? Here, I confess, was my encouragement. For since all Schism, in the Sense of the Primitive Church, is declared so damnable, and all Christianity suffers from the Mischiefs of it, I could not but hope, that whatever is tolerable, wou'd be judg'd fit to be tolerated, upon so pressing a Motive, as that is, of removing Division, and re-establishing Catholick Communion in the Christian World. Which Communion, I cannot but think, might be effected at least, between these two Churches, by proceeding upon this Foot alone, of considering what is tolerated on either side: For by what I observe, so much is tolerated on both sides, that there would be found very little difference between the Churches, if they were to be brought as near together as these mutual Condescensions would give them leave. For 'tis not in the *Gallican* Church only Popery is taught with this Moderation, as has been stated in this Essay, but thro'ut the whole extent of that Church, Communion is offer'd upon the same Terms, that is, 'tis no where exacted of any (not even in *Rome* it self, under the Pope's Nose) to assent to the Excess of the Pope's Supremacy, nor to his Infallibility, nor to his Deposing Power, &c. as may be seen in Pope *Pius's* Bull, and Profession, to which whoever Subscribes, as there order'd, is qualified for any Church Preferment, and yet in this there is not one Word of these Doctrines. So that whether in *France* or out of *France*, these are no Terms of Communion nor, is any Assent either ask'd, or requir'd to 'em.

Having thus found things, I have Publish'd them as I found them; and if it gives Offence to any at first Sight; yet I hope, upon better Consideration, it will prove to the Satisfaction of all, who have a true Sense of Religion, or any Compassion for the unhappy State of Christendom. All these must be sensible that Divisions are the Misfortune of the Church, and the Visible Marks of God's just Indignation against us; whilst Vice and Errors, Atheism and Irreligion make such Advantage of 'em; and consequently must be Satisfied, as in the Prospect of a Publick Good, to find any Overtures made for removing

ving the great Differences, that have been so long between us, and that most considerable Body of Christians in Communion with the *Roman* See.

If there could be no such Peace propos'd, but by improving or uniting with those Corruptions and Impieties found in that Communion, the Proposal would then be no Service to Christianity, and War would be much better than Peace. But since, upon making Enquiry, it appears, that all such Impieties may be, and are as fully Renounc'd by Members of that Church, as by ours: Since many others are no more than School Opinions, or Corrupt Practices, which none in that Communion are bound to approve: Since the Points in Differences are only Speculative Doctrines, and many of these even Favour'd by Learned Men of our own Side: Must not this be a Satisfaction, to find, that in that great Division of Christians, which has been kept up so many Years, between the Church of *England*, and the Church of *Rome*, with so much of unchristian heats, there seem to be but very few Points, which keep open the Breach: That above Three Parts of those Debates may be laid aside, which have hitherto served to exasperate and alienate our minds from all Thoughts of Peace: That the Church of *Rome* does not Insist upon those Hard Terms, which have been judg'd inconsistent with Common Christianity, but leaves all to the Liberty of Renouncing them: That there's no need of joining in any one of those Notorious Abominations fix'd upon her, for joining in her Communion.

Since this, I say, appears, must not this be a Comfort to all Lovers of Peace, to see, that where there has been the greatest Division, the strangest Animosities, the most Dis-edifying Heats; there now appear so many Differences remov'd, and so great a Preparation for Accommodating whatever Debates are yet left between them? I own it again, 'tis a Comfort to me, and I should be heartily glad to see this Reconciling Method so far pursu'd by Men of Power and Zeal, till there appear those most desirable Effects of Catholick Communion, and an Universal Peace.

To give Encouragement to this great Work, and shew these Notions to be better built, than on my private Reasoning, I must here declare, that tho' it has been my Labour,

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Labour, for Clearness sake, to bring this Variety of Questions to the foregoing Rules; yet that the Main Substance of this Essay, was suggested by that Man of Peace, the Learned and Industrious *Grotius*; who having fully Examined into the Occasions of the Reformation, gave his Judgment of them, and plainly discover'd even so long ago, that he thought the Difference between the Church of *Rome*, and the Reform'd Churches, not to be greater than I have here hinted, and consequently, that an Accommodation was very Possible, if the Difficulty were not greater from the Indispositions of Men's Minds, than from the Real Debates that are between them. Hear it in his own Words, as Translated and Printed, out of his *Vote* for the Churches Peace.

I observ'd, sayes he, 1. That by the Schoolmen (more skilful in Aristotle's Philosophy, than in the Holy Scripture, and those Ancient Writers, that Illustrated Christian Religion, both in Greek and Latin) many Doctrines were Introduc'd by a certain Liberty of Argumentation, not by Authority of Universal Councils. 2. That the Doctrines Establish'd in the Councils, were not by the School-men Commodiously Explain'd. 3. That amongst the Prelates of the Church, such Pride, and Avarice, and ill Manners had prevail'd, that they were not Sollicitous, neither to Inculcate those good Doctrines to the People, as was fit, nor to correct the Vices of the People; but took Advantage and made a Gain of the Peoples Ignorance, and of their Superstition, The Daughter of Ignorance, and Nurse of Vices. 4. That Ancient Doctrine being thus over-clouded, partly appeared not, partly being Dis-coloured, seemed other than it was. Then Judg'd I, that this was the Cause, why there was many Ages since, desir'd a Reformation, that is a Repurgation of Doctrine, both from the Scholastick Trifles and Disputes, and from those Mists which over-shadowed it: And why at last (the Complaints of Kings, and Learned Men having been long in vain) some Kings ill used by some of the Popes, and elsewhere Private Persons, set themselves about such a Reformation, as they could Devise. But yet this had not the Desired Success: for in several places were fram'd several Confessions and contradictory; and not only the Parties that were made, could never close, but also New little Parties Sprung up every Day, so many, that none can number 'em. Yea, credible it is, that New will arise Perpetually, so fruitful is the Matter and Occasion of them.

Now

Now, whoever will Reflect upon this short Relation, must observe Three Principal Occasions for undertaking the Reformation. 1. Extravagant School-Opinions. 2. The Doctrines of general Councils not Commodiously Explain'd by School-men. 3. The Pride, Avarice, and Neglect of the Prelates of the Church of *Rome*. By which Three Means, the Doctrine of the Church, partly was over-clouded, and partly it appear'd other than it was. Hence a Reformation was desired; and what was this Reformation to be? A Repurgation of Doctrine from the *Scholastick Trifles*, and from the *Mists that overshadow'd it*. This is the Judgment of this Great Man, who had spent so many years in Examining into this Matter: And now, in his Judgment, what is the Real Difference between the Church of *Rome*, and the Reform'd Churches? The only Difference is in *School-Opinions*, *Incommodious Explanations*, and the *Dis-edifying Lives of the Prelates*.

But 'tis not by this Learned Foreigner only, is given Hopes of an Accommodation; for I have found Encouragement at Home, both from our own Church, and likewise from Dissenters. I name here only one, to Represent each Party. *viz.* Archbishop *Bramhal* for the Church, and Mr. *Baxter* for the Dissenters. The former I find thus cited, and in these Words making his Declaration: 'A great many of these Controversies, which rais'd the highest Animosities among Christians at the first Reformation, are laid aside by Moderate and Judicious Persons of both Parties, without any Miracle, and are kept on Foot by some Blunderers, who follow the Old Mode, when the Fashion is grown out of Date, either out of Prejudice, or Pride, or want of Judgment, or all together. And as many Controversies of the greatest Magnitude, are already as good as reconciled, so more may be. There is no Opposition to be made against their Evident Truth.

And Mr. *Baxter* thus in his *Life*, Penn'd by himself: My Censures of the Papists do much differ from what they were at first: I then thought that their Errors in the *Doctrines of Faith*, were their most Dangerous Mistakes; as in the Points of Merit, Justification by Works, Assurance of Salvation, the Nature of Faith, &c. But now I am assured that their *Mis-Expressions* and *Misunderstandings* of us, without *Mistakings* of them, and In-

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• convenient Expressing our Opinions, hath made the Dif-
 • ference in these Points, to appear much greater than
 • they are, and that in some of them, it is next to none
 • at all. But the great and unreconcilable Differences lie
 • in their Church-Tyranny and Usurpations, and in their
 • great Corruptions and Abasement of God's Worship,
 • together with their Befriending Ignorance and Vice.
 • At first, I thought, that Mr. Perkins well prov'd, that
 • a Papist cannot go beyond a Reprobate; but now I
 • doubt not, but God hath many Sanctified ones amongst
 • them, who have receiv'd the Doctrine of Christianity
 • so Practically, that their Contradictory Errors prevail
 • not against them, to hinder their Love of God, and
 • their Salvation. Alas, at first, it would disgrace any
 • Doctrine with me, if I did but here it call'd *Popery*, and
 • *Anti-Christian*, but I have long learn'd to be more Im-
 • partial, and to dislike Men for Bad Doctrine, rather than
 • the Doctrine for the Men, and to know that Satan can
 • use even the Names of *Popery* and *Anti-Christ* against
 • the Truth.

Thus these two speak their Minds, who having taken
 great Pains in Enquiring into this whole Matter, as ap-
 pears in their Works, must be allow'd as well qualified
 for giving their Information. The former says, that ma-
 ny of the greatest Controversies are already as good as re-
 concil'd by the Judicious, tho not by Blunderers, and
 that more may be; what better Incouragement for this
 Essay.

The other, whose either Learning, or Piety, or Indu-
 stry is not suspected by any Dissenter, says that a great
 part of the Difference between the Papists and Reform'd,
 is not in *Doctrines of Faith*, but *Mis-expressions*, *Mis-un-*
derstandings, *Mistakes*, and *Inconvenient Expressions* on
 both Sides; and can then any Dissenter think this suffi-
 cient Cause for a Schism between Churches? And as for
 those Differences, which he says are great, and Irreconci-
 leable, viz. *Church-Tyranny*, *Usurpations*; these, upon Enqui-
 ry, seem to be chiefly Differences of the *Court of Rome*, not
 of the *Church*, since as 'tis Evident from what has been
 said above, the Communion with that Church no where
 obliges its Members to Assent to, or even approve such
Tyranny, or *Usurpations*, or any thing that is Befriending
Vice, or *Error*; but they are at as full Liberty of Disap-
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proving them, as we, who are not of that Church. So that the Account being duly made up, there seems, according to Mr. *Baxter's* Scheme, not many Differences remaining to be Reconciled; especially of those, which he calls *Unreconcilable*; for tho' they are certainly such, to which we can never be Reconcil'd; yet so they are likewise to Infinite Numbers within the Church of *Rome*, who can no more be Reconcil'd with them than we, but, with us, are constant Opposers of them.

And here now I cannot but Express my Surprize at the *Romanists* here in this Nation; for whereas they may Renounce all that *Tyranny*, and *Usurpation*, all the *Encroachments of the Pontificat*, and the *Unlimited Supremacy*, with all those other *Principles*, and *Practices*, which are Points that render them obnoxious to the Government: Whereas, I say, they may do this without Injury to their Profession of Faith, or any one Term of their Communion; they stand still, and suffer both in their Persons and Estates, and in the most Infamous Character cast upon their Church, as the Teacher of such Detestable Doctrines, without ever once endeavouring to justify themselves to the State, or clearing themselves, or the Church from the Scandal of Such Doctrines.

This is a Matter of Surprize to me, and seems (they'll give me leave to tell 'em so) a *Great Folly* in them. For, tho' to suffer Peaceably for their Faith, be Commendable, and what they Esteem the Part of a Confessor, or Martyr, yet to suffer for *School Opinions*, for the Divinity of *Bellarmin*, or in Compliment to the *Court of Rome*, (such as are all the Points above) is what may give them a Title to *Humour* or *Madness*; but never to any Recompence in Heaven, since God has no where Engag'd his Word, to be the Rewarder of such Suffering: And what is the Occasion of their being Distinguish'd, by the Severity of Penalties, from all other Bodies of Christians, but these very Points? Can they Imagine the State is so averse to their *Speculative Doctrines*, as upon this Score only, to prosecute them with so many Penal Statutes? Don't they see all manner of Speculative Opinions are Tolerated by Law, and even such as seem Levell'd against Christianity? And can they think then, that their Speculations are the Occasion of their Suffering? Such great Partiality in Speculatives, cannot reasonably be suppos'd, especial-
ly

ly in Persons who express so great a Compassion to tender Consciences, and disapprove Persecution upon the sole Score of Religion. Upon which Consideration, the Inference seems Rational, that if they had a mind no longer to be *Bellarmin's Martyrs*, nor *Confessors for School Opinions*, but give the State Security of never abetting such Pernicious Principles, they might hope to come in with their Speculations, and have a Share of that Favor, which is shewn to Jews, Quakers, and Socinians, and not fear Extirpation upon the Account of Harmless Religious Notions.

And this they may do, for they know those enflaming Doctrins are no Part of their Faith, neither do's their Church any where enjoin an Assent to them; nay they know these very Principles are oppos'd by Firm Members of their own Communion, and in Practice resolutely withstood. Why then do they stand still, and suffer on this Account, and by their Silence give occasion to the whole Nation of Believing their Church to be so Infamous, as to teach such Doctrins, and that as many as are in its Communion are bound to receive 'em? This Silence I cannot understand. But, not to exceed in this Digression, I return, and Conclude with this Wish, that our Present Generation, both Divines, and others wou'd have some regard to the deliberate Judgment of the Learned, who have given such Encouragement to this present Essay, and to the Method of a Catholick Peace. I cannot pretend those, I have mention'd thro' this little Work to be exempt from Error; but I can say, they were Men of as great Learning, sound Judgment, and eminent Piety, as our Church has ever brought forth; and having with a particular Industry, applied their labours to the Study of the Antient Fathers, and Primitive Christianity, they must be allow'd the best qualified to speak in this Point. 'Tis not then an ill Name, or flinging dirt at them (the Prevailing Arms of Passion, Ignorance and Prejudice) is enough to overthrow their Evidence; but this ought to be reverenc'd, till there appears a different account from some others, who have a more certain Insight into the Apostolick Times. And who are these? Under the Authority then of these Great, and Learned Men, I take shelter against all reproaches, but with much more comfort, under the Blessing of *Beati*

196 *Observations upon* Chap. XVIII.

Pacifici: Blessed are the Peace makers; while I seek nothing but the Cure of Schism, and the Blessing of Peace.

Observations upon CHAP. XVIII.

The Conclusion.

‘The Conclusion is like all the rest; hath nothing of
 ‘solid *Argument* to convince the *Judgment*, but a
 ‘mere Repetition, or Summary of all his former Craft
 ‘and *Artifice*, to move and fix the *Affections*, and so se-
 ‘duce the People into a forreign Faction of Adversaries
 ‘to their Country, by one of the greatest *Impostures* in
 ‘the World: *viz.* That that Church of the Roman Com-
 ‘munion, is the only *Catholick Church*, to which all
 ‘others ought to submit and conform; and, That in
 ‘all the Points in Controversie, there is nothing, which
 ‘is matter of Faith, or enjoind by it, but what ought
 ‘to be yeilded to them. Which is a notable Artifice to
 ‘raise Affection to that Church and Prejudice against
 ‘this, as in all the Fault; in order to Perswasion to what
 ‘is the *Top of all the Mystery of Iniquity*, *viz.* That that
 ‘being the true Church, and their Faith the true Faith,
 ‘out of it there can be no *Salvation*.

‘This is the *Hook*, which he craftily endeavours to co-
 ‘ver: So that from the begining to the End, from the
 ‘very Title to the Conclusion, all is mere Sophistry, and
 ‘crafty Oratory of a Subtile Advocate for a Party, with-
 ‘out any thing of the real Candor and Impartiality of
 ‘an Honest Upright Judge. And this is a *Special In-*
 ‘*troduction* to what he has concealed in the Print, to be
 ‘perfected according to their Usual Practices, in Private
 ‘afterwards; that is, to possess their Profelytes with an
 ‘*Opinion of no Salvation out of that Church, and of Cer-*
 ‘*tainty in it*, and of the inevitable *Danger* they expose
 ‘themselves to, if they regard any thing, which is said
 ‘or written by *Hereticks and Schismaticks*, as they
 ‘make them believe, all are, who are out of the Com-
 ‘munion of their Church. Thus do they, like the very
 ‘*Instruments of the Devil*, by the same Means, both
 delude

'delude and bewitch inconsiderate People, with false
'Conceits and Imaginations; and tempt others, who
'afterwards discover the Deceit, to question the Truth
'of all Religion, and turn Infidels and Apostates. Which
'is so horrible a *Scandal* to Christianity, as cannot but
'move great *Indignation* in all Souls. which are truly
'Christian, and States too, which are not unworthy of
'that worthy Name, by which they are call'd.

'All this I know to be true of my own knowledge. In
'King *James* his time I happend to come in, in a plain
'Country habit, where a Jesuit was discoursing to some
'Young Men of the *Charity of their Church* concerning
'the *Salvation of Hereticks*, and sat down without giving
'any interruption, till he had ended a pretty long Dis-
'course. And then I rose up and thank'd him for his
'very good Discourse, and told him I was very glad
'to hear it; but I hoped, if it be so, we should hear
'no more of that popular Argument of theirs being the surer
'Side, to draw people into it. Whereupon he made
'another Discourse as long to make that good; And I
'heard him out without interposing one Word; and then
'only ask'd him, If this be so, then what is become of
'your fine plausible Discourse before? and there held
'him, so that he could never extricate himself. But at
'last we agreed upon another Meeting at my Chamber.
'And there our Discourse was of the Judgment of the
'Fathers concerning the Common Peoples reading the
'S. Scriptures, which, for want of Books, was adjourn'd
'to another Day; and then, upon perusal of the Authors
'alledgd, he fairly granted that the Fathers were for
'it. Then we began another Discourse, and something
'I drew up in Writing. But when we were to have
'met again, I receiv'd a kind Letter of Excuse, with
'*Oremus pro invicem* at the bottom; but never saw the
'Gentleman afterwards, nor heard of him.

'This I relate as an instance of *their Common Practice*
'to draw in People to their Party by such crafty Complian-
'ces and Specious Pretenses. But the *Temptations to Infi-*
'*dility and Apostacy*, to which they expose People,
'thro' their mad intemperate Zeal, like the Fury of
'Lust, not to be restrain'd within reasonable bounds. I
'have often observed, it is *common amongst them*,
'to say, that if their Church fails, *Christ* is a Decei-

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ver, and not true to his Word. And once when I confidently affirm'd to a man of Parts and Learning that the Pope made the World swear to a Lye, he said with some warmth, that if I made that good, he would forsake Popery; and after a little pause added, and Christianity too. And such *blasphemous Stuff*, may be found even in printed Books. Whereas *the Corruption of that Church*, is so plainly, not only *suppos'd* in the S. Scriptures, that it may be, and the Judgment of Excision denounced against them, if it should be, but positively *foretold* that it would be, and it should be destroyed for it; that the very *Failing of that Church*, in so gross and notorious a manner already, is a great Evidence of the Veracity of *Christ*, and the Verity of the Christian Religion.

But to conclude these Observations; I take it to be very apparent thro'out this Essay, that *the Business of these men* in fact is not the Maintenance of Truth, or of what is truly *Catholick*, but to promote a Wicked Faction, and even by Fraud and Fallacies, raising in people a false Opinion and Perswasion of Truth, in what is mere Imposture, only craftily grafted upon a Stock of real Truth; whereby it becomes the greater and more abominable and detestable Delusion; and certainly from the Energy of Satan, as the Sincerity and Simplicity of the Gospel is from the Spirit of Truth.

The proper *Business* therefore to be considered upon this Occasion, is *What is to be done* in this distracted State, into which the Policies of Hell, by their Ministers at Rome have brought the Church of Christ; and *What our Lord requires* of all his Faithful Servants in order to a Reconciliation of Differences, a Restitution of Unity, and Catholick Communion amongst all, and the true Christian Discipline in each.

And this certainly is no other than that, for which the Son of God was manifested, *to destroy the Works of the Devil*. For in all the Differences there is much of the Work of the Devil. The *Work of the Son of God stands firm to this Day*; the *Essentials* to Salvation being so preserved in all, or most, of the divided Churches, that there is in each sufficient for the *Common People*, if they be Sincere and Faithful to it: So that *the Promise of the Gates of Hell's* not prevailing against that Rock is fully performed.

But

' But *the Differences*, (which are in Matters of inferior Nature, as to the Salvation of private Persons) are *the Works of the Devil*, and by the just Judgment of God upon the Governors, for or thro' their Unfaithfulness in most Places. There are very few, who have not either knowingly, or ignorantly, forsaken the very *Terms of the Gospel*, of being *Christ's Disciples* indeed, and violated their Baptismal-Covenant, in forsaking the Cross, and embracing the World, upon the Devil's Terms of Preference.

' In all the *Churches of the Roman Communion*, the Devil hath laid his Snares at the very Entrance of all Ecclesiastical Preferments; so that what is most commonly look'd at in them, is only the *Devil's Baits* to catch People in those Snares. And what else was that wicked Oath introduced by *Hen. 8.* and continued till the late Revolution?

' The *Judgments of God upon his Church*, are very manifest in all the World; and even in this, that the Devil, by the permission of God, hath so blinded the Minds of those, who should, that very few do, see it, and lay it to Heart, as they should; for if they did, they would either faithfully perform their Duties, or leave their Places, and shake off the Dust and Dirt, for a Testimony against those who hinder them.

' I do not see but the *Condition of the Clergy*, in the Churches of the West, under the Pope, and Christian Princes, is more miserable than of those in the East, under the Tyranny of the Turk; the former being no less expos'd to more subtle Temptations to Sin, than the latter to more sensible Sufferings.

' The *Particulars of this Work*, if it be considered, as becomes Christians indeed, and not according to the common Politicks of the Grandees of the World, are, 1. Sincere and deep *Humiliation* before God; 2. True *Charity* to Men, even to Adversaries and Enemies; and 3. The proper *Fruits and Acts of each*, in solemn *Confession* and *Supplications* to God; in *actual Reformation*, by removing of Scandals and Offences, and in *Tender and Request of Communion*, upon true Catholick, and the most condescending Terms, that may be, to be made by the *Primate* to all the *Patriarchs*, and *Primates*, where the *Patriarch* refuseth. Of which I have said something before.

' This

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' This is a *Work purely Spiritual*, and ought to be order'd by Christian, that is, Ecclesiastical Authority; by a *National Synod*, convocated by the proper Authority of the Primate. And they ought to begin with a *solemn Confession* of the National Sins both of Church and State; of the State, by *Sacrilegious Usurpations* upon the Rights of Christ's Kingdom; and of the Clergy, by *Unfaithfulness, and Treacherous Compliances*; and of the *Just Judgments of God* upon them both; with proper *Supplications and Prayers*. This is necessary to begin with, in order to obtain the Blessing of God in what is farther to be done.

' In the *Actual Reformation*, it is absolutely necessary, that great Regard be had to the *Ancient Rule of Catholick Faith*, which, (as hath been noted before) God in his Wisdom provided, the Ancient Christians observ'd, and hath been approved by Learned, Judicious, and Pious Men of all Parties. The Church of *England* hath made a very happy and prudent Choice of the most unexceptionable Times for the *Standard* of her Reformation. And if it be but rectified accordingly, it cannot fail of a very good Effect; for it will cut off all *Occasions* of just Exception against it, and give great *Advantage* against all Opposers.

' This I know by *Experience* to be true, and have given such *Demonstrations* of it, as neither Papists nor Protestants have been able to gainsay, and the *Greeks* do approve, even the H. Patriarch, and Church of *Constantinople*. And it is out of all doubt with me, that the most learned of the Bishops and Clergy of the Church of *England*, all the last Age, were very well dispos'd to it; but *Satan* hindred them, by the Terriculaments of Humane Laws, and of the Prevalency of Factions. But the Power of Truth, and a true Christian Faith, had not it been too weak, would easily have overcome both, if the Work had been begun, and carried on regularly, with good Consideration, Conduct, and Constancy. For little worldly Politicks are often offensive to God, and to the Good Spirit, animate the Wicked Ones, and expose all to their Power and Insolence.

' When our Liturgy, Discipline, and Reformation are rectified according to that Standard, there ought a *Tender and Request* of Communion, upon true Catholick

' Terms

' Terms to be made, in the most charitable, condescending,
' and obliging manner that may be, to all the Patriarchs,
' and the Primates too of the *Roman* Communion, if the
' Bishop of *Rome* refuse it; and such Christian Proposals of
' Accommodation to the Dissenters at home; and to the
' Protestants of other Countries abroad, as no Man of Con-
' science and good Understanding can refuse; and may ren-
' der the Factious utterly unexcusable, and their Factious
' Spirit manifest to all Men.

' Such a Reformation, and such a Tender and Request,
' will oblige all Men to a necessary Reformation of what is
' indefensible in themselves. And the *Greeks* have so well
' rerain'd and maintain'd the true Catholick Forms of
' Communion, the Immovable Rule of Faith, against the
' *Latins*, and concerning the great Point of the Procession
' of the Holy Ghost are so well vindicated by the Learned
' Dr. *Stillingsfleet*, late Bishop of *Worcester*, and other Pro-
' testants, that a fair Correspondence, and Catholick Com-
' munion, is very likely may be settled with them, with-
' out much difficulty. And had we been as sensible of
' the great Importance of Catholick Communion, and of the
' Mischief and Sin of Schism, in the great Body of *Christ's*
' Church, as we are of it in our own little Part, we
' should not have so neglected it, as hitherto we have
' done, notwithstanding the awakening Admonitions, which
' the gracious Providence of God hath sent us, from time
' to time, by the growth of Sects and Schisms, to that matu-
' rity, as to be ready once again to over turn both Church
' and State, Episcopacy and Monarchy, if they do not in
' time reform the great Wickedness, they are each, and
' both together, guilty of.

' The Greatest Schism of all is, between the *Greeks* and the
' *Latins*; wherein I take the *Latins* to be certainly guilty.
' And tho' we may well justifie a Separation from them, yet
' it must be confess'd to be a great Blemish to be in Com-
' munion with no Church in the World, which was in
' being before *Luther's* Time; nor so much as with the
' *Lutherans* themselves. And much more than a Blemish,
' a great Sin, and such as hath provoked that just and re-
' markable Judgment of God upon us; in which the Sin
' is Legible, to any, whose Eyes are open: And yet have
' we continued Impenitent in it near four times as long as
' ever the ancient *Jews*, under their Judges, did in theirs,
' without

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‘ without any regard to the Usage of the ancient Christians in such Cases, to secure our selves, and make our Case Good and justifiable.

‘ The *Greek Communion* I take to be the only true *Catholick Communion* in the World, and therefore preferable before any other. Besides, as these Countries received the Christian Religion first from the East, as appears by their ancient Observance of *Easter*, as they of *Asia* did, and other Evidences, so we are now concerned in the same Cause with them against the Papacy, who not only made the first Schism between them, but unchristianly deserted them so that they became a Prey to Infidels. And by the Restitution of a Catholick Communion between Them and Us, it is probable that Occasions may be given both to divers of the *Roman Communion*, especially of our Allies, and of the Protestants, to consider matters better, and come into the same Communion. For the Usurpations and Oppressions of the Papacy have been so manifest and scandalous, that nothing hath held them up thus long, but the temporal Interest of Princes, and the Divisions and Faults of the Reformation.

‘ And this I take to be a much better *Expedient to recover a true Catholick Communion* than what is propos'd by this Author, [p. 173.] (tho' I am for a serious Christian Tender and Request to the Bishop of *Rome* too, upon true Catholick Terms) and a much more Christian, and more effectual *Means to stop the Growth of Popery*, than multiplication of Parishes, and of Ministers, and Provision of more maintenance, tho' I am not against this neither, if it was not commended too highly, to the neglect of what is far more Christian, and more Effectual, and absolutely Necessary, *viz.* the Recovery of a true Christian Apostolick Spirit, by better Education in our Schools, Colleges, and Universities. This, and Catholick Communion, would make our Church a Glorious Church indeed, and the Nation Happy. And would but our *Romanists* consider the Author's Great Surprize, [p. 194.] they might be Partakers in the Happiness of their Country, 6 JU 62

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